cyber-biological studies of the imaginal component in the UFO contact experience

edited by
DENNIS STILLINGS

Cyberbiological Studies of the Imaginal Component in the UFO Contact Experience

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ARCHAEUS
Volume 5 1989

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ISSN 0895–1268

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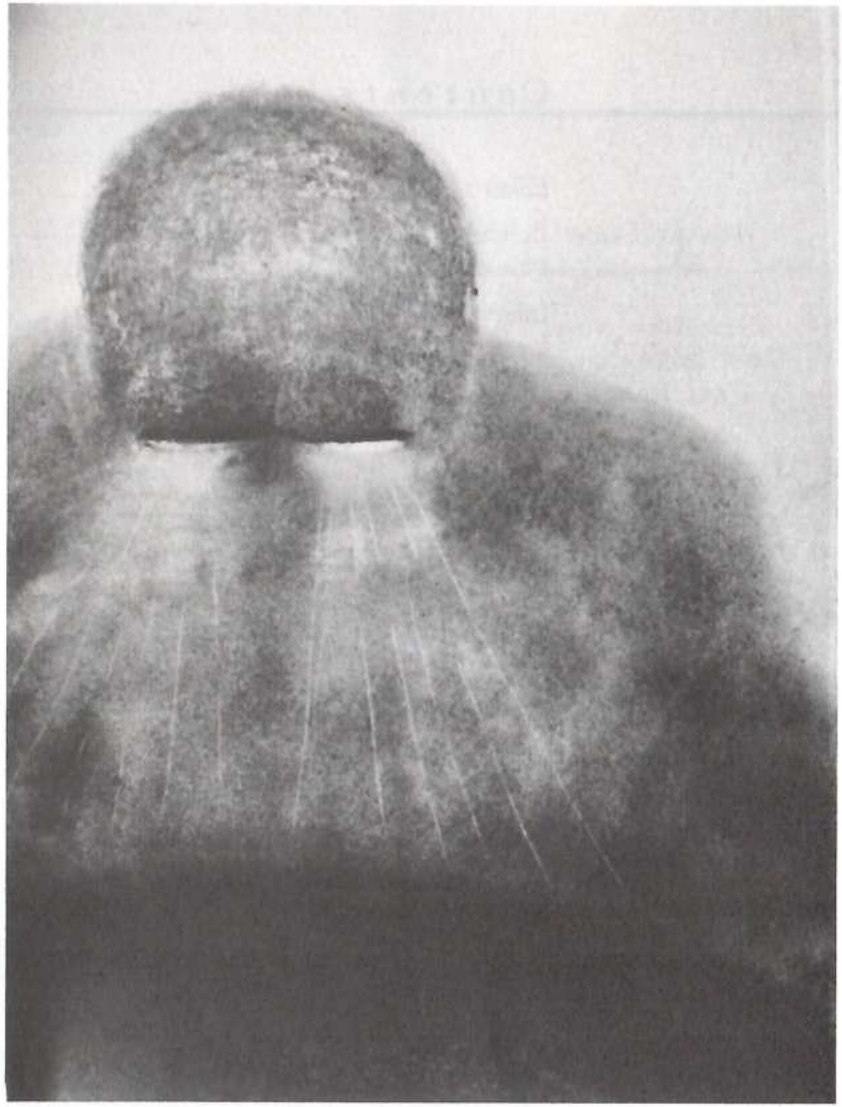

Mikalogous Ciurlionis, *The Thought* (1904)

Editor's Preface

The Cyberbiology of Saucers

MUCH OF WHAT IS SAID ABOUT UFOS indicates a large imaginal component.[1] The imaginal arises from the activity of the psyche, and the human psyche is a self-regulating system that expresses, in symbolic images, its interactions with life and the world.[2] The imaginal component of the UFO experience is therefore *cyberbiological* in nature. The papers that comprise this volume of *ARCHAEUS* address the imaginal, cyberbiological experience of the UFO from several angles.

Cyberbiology involves a more general concept than *cyberphysiology*.[3] Both terms were introduced by Earl Bakken, electrical engineer and cofounder of Medtronic, Inc., to refer to processes of self-regulation. *Cyberphysiology* refers exclusively to the conscious self-regulation of normally autonomous physiological functions—as demonstrated by biofeedback, psychoneuroimmunology, meditation techniques, and a variety of other practices and disciplines. *Cyberbiology*, on the other hand, refers to the interaction of consciousness with other systems as well. It is becoming more apparent that mind-directed self-regulatory effects—whether one refers to conscious or unconscious mind as the agent—are not "skin-bounded," but can be exteriorized into other systems. Neither do these effects have to arise from a single mind: they may be the product of a "group psyche." *Cyberbiology* can be generalized to include all consciousness-related aspects of our relationship to ourselves, to others, and to our environment.

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1. See Kenneth Ring, "Toward an Imaginal Interpretation of 'UFO Abductions,'" *ReVision* 11, 4 (Spring 1989): 17–24.

2. "'[A]t bottom' the psyche is simply 'world'." —C. G. Jung ("The Psychology of the Child Archetype," in *The Archetypes and the Collective Unconscious* [New York: Pantheon Books, 1959], p. 173).

3. For a discussion of "cyberphysiology" and "cyberbiology" and their proper application, see Eugene Taylor, "Cyberbiology: The Science of Consciousness," in Hilary Evans (ed.), *Frontiers of Reality* (Wellingborough, Northamptonshire: Aquarian Press, 1989), pp. 73–92.

Cyberbiology lies at the heart of most of the studies represented in this volume. In his contribution, Michael Grosso is speaking cyberbiologically when he hypothesizes:

> If the [extraterrestrial] abductors are our collective dream, they are, of course, expressions of what is happening inside our collective self; all the information in the dream, therefore, has to be read as a commentary on our current situation.

Carl Raschke is even more explicitly cyberbiological in his thinking when he speaks of UFOs as "agents of cultural deconstruction," and when he makes reference to Jacques Vallee's trenchant insight that the UFO represents a "servomechanism for the growth of human intelligence." In Vallee's own words, UFOs

> ...are part of the control system for human evolution, like the nuclear process inside the Sun and the long-term changes in the Earth's weather. But their effects, instead of being just physical, are also felt in our belief systems. They influence what we call our spiritual life. They affect our political institutions, our history, our culture.[4]

The cyberbiological point of view allows us to see UFO beliefs, and perhaps the phenomenon itself, in a more holistic fashion, "holistic" in the sense that the phenomena can be studied and understood without our bogging down in unresolved, and probably unresolvable, issues such as "Did this or that event really happen?" and "Are UFOs 'real' or not?" Cyberbiologically speaking, such questions are side issues about which little can be said at this time. Cyberbiology concentrates instead on considerations of the *psychic reality* involved in the UFO experience and of how that psychic reality affects human actions and behavior. The imaginal experience of the UFO, arising as it does out of the structure, dynamics, and current condition of our psyches, reflects back to us, in symbolically coded form, *not the key to its reality, but the key to our own.*

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Extraterrestrial contacts and abductions

STORIES OF OTHERWORLDLY VISITATIONS begin with the very beginnings of recorded history. Intercourse, both social and sexual, between these beings and humans is also part of that record.[5] These old accounts of otherworldly beings and their activities have also been accompanied by peculiar imagery, allowing the modern UFO buff, who is frequently a strong devotee of technologism, to speculate that actual spacecraft were present. One summary of such accounts may be found in Jacques Vallee's *Anatomy of a Phenomenon*.[6]

The modern era of UFOs and ufology is generally considered to have begun in 1947 with the Kenneth Arnold sightings. Since that time there have been thousands of sightings, and the deliberations about the nature and origin of these phenomena may have become a permanent and significant part of Western culture. These have been accompanied by a vast literature on the subject and a wide incorporation of ufological themes into everything from Hollywood spectaculars to the design of breakfast cereals.

The traditional classification of reports of contact with alien beings, as developed by J. Allen Hynek,[7] may be summarized as follows:

> *Close Encounters of the First Kind* (CE-I): The UFO is seen at close range, but there is no interaction between the UFO and the environment (other than the evoked psychological reaction of the observer).
>
> *Close Encounters of the Second Kind* (CE-II): Not only is the UFO observed at close range, but physical effects on the environment are also reported, such as burned or scorched ground and vegetation, broken or crushed plants, indentations in the ground, frightened animals, disabled vehicles.
>
> *Close Encounters of the Third Kind* (CE-III): The UFO contact includes the presence of "intelligent beings." This category includes the so-called "contactee" cases and involves interaction between the contactee and the occupants of the UFO.

Some investigators have added a fourth category:

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4. Jacques Vallee, *Messengers of Deception* (Berkeley, Calif.: And/Or Press, 1979), p. 217.

5. Genesis 6:2: "That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose."

6. Chicago: Henry Regnery Company, 1965, pp. 1–28.

7. *The UFO Experience: A Scientific Inquiry* (Chicago: Henry Regnery Company, 1972), p. 29.

Close Encounters of the Fourth Kind (CE-IV). The contactee is abducted by the "intelligent beings," taken aboard the UFO, and subjected to a variety of "tests" and "experiments." There are claims of physical evidence deriving from these "examinations," including not only scars and other tissue anomalies resulting from extraterrestrial biopsies, but actual artifacts.[8]

Reports in this last category constitute the substance of several current nonfiction best sellers, and near-best sellers, such as Whitley Strieber's *Communion* and *Transformation* and Budd Hopkins' *Missing Time* and *Intruders*.[9] These books assert the reality of extraterrestrial[10] abduction experiences, although Strieber is somewhat more ambiguous on this point than Hopkins. The skeptical literature is more scanty, two of the best examples being Philip Klass's *UFO Abductions: A Dangerous Game*[11] and Hilary Evans' *Gods Spirits, Cosmic Guardians: A Comparative Study of the Encounter Experience*.[12] The widespread nature and importance of the abduction phenomenon is not to be taken lightly. Meetings of professionals in the psychology, psychiatric, and counseling fields have been held and recommendations made to include a standard treatment category—Experienced Anomalous Trauma (EAT)—for managing the trauma of the abduction experience.[13]

It is the "visitor" or "abduction" experience, and the beliefs and speculations about it, that form the basic theme of this issue of *ARCHAEUS*. For those who see the abduction phenomenon as the kidnapping of humans for genetic experiments, carried out by extraterrestrials arriving in spacecraft, this issue might appear skeptical. There may be skepticism, open and implied, in these papers, but most of the authors represented here take the abduction phenomenon seriously and, in a sense, regard it as quite real. It becomes clear from the wide variety of the papers, however, that that reality is very complex, multifaceted, and controversial.

While the Extraterrestrial Hypothesis (ETH) provides a comprehensive and infinitely elastic model for belief and speculation, its ultimate verification depends on an eventual "landing on the White House lawn," or something similar. Some might say that a more modest and scientific approach to the problem involves starting with what we already know about aerial phenomena, social behaviors, and human psychology. This is the approach—starting from what we know and are familiar with—that is represented in this issue of *ARCHAEUS*. Such an approach may not ultimately account for the UFO phenomenon—it might *really be* extraterrestrial. Even if the White House landing does take place, however, much of what results from social and psychological analyses of UFO reports will still produce valid statements about human belief and the creation of myth. The tragedy of most leading proponents of the ETH is that, if the landing were to occur, the first person to make that contact (who would assuredly not be a ufologist) would know more that is real and certain about UFOs and their occupants in five minutes than is contained in all the ufological writings put together. The ETH ufologist might then get a brief nod of recognition (maybe, but I doubt it), government and official science would take over, ufology would be redefined, and traditional ufology and ufologists relegated to one lower corner of the dustbin of history, thereby becoming the Old Hippies of the new cosmos.

The experience of UFOs, the contacts, and the speculations on their nature and meaning have led to very opposite points of view. Is the UFO phenomenon "real," "unreal," or somewhere in between? Are the aliens "good" or "evil" in their intentions? Do they originate from very far away (intergalactic) or from all-too-near (another dimension)? Is the experience physical or psychological in nature? And so on. Whenever a subject of investigation almost immediately breaks apart into such extremely opposed points of view, it is the strongest possible indication that something of an archetypal nature has been touched upon. Indeed, speculations about the UFO phenomenon echo traditional speculations about the nature of reality itself and man's relationship to it. These speculations on the imaginal lead, as they always have, to the creation of mythology and folklore—mankind's irrational symbolic encoding of

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8. "'Residue' Undergoing Tests," *UFO* 4, 3 (July/August 1989), p. 4. Examples of this "residue" have been sent to laboratories for testing by Dr. David Jacobs of Temple University.

9. *Communion: A True Story* (New York: William Morrow, 1987); *Transformation: The Breakthrough* (New York: William Morrow, 1988); *Missing Time* (New York: Richard Marek Publishers, 1981; and *Intruders: The Incredible Visitations at Copley Woods* (New York: Random House, 1987).

10. Some writers use the term "ultraterrestrials." This is to indicate that the origin of the "aliens" might not be another planet or galaxy, but perhaps another "dimension."

11. Buffalo, N.Y.: Prometheus Books, 1988.

12. Wellingborough, Northhamptonshire, England: The Aquarian Press, 1987.

13. Jerome Clark, personal communication. See also the article in n. 8.

those experiences that transcend his analytical capacities at any given time. Strictly speaking, the fact that mythologies are created on the subject is no proof that visiting intergalactic (or interdimensional) intelligences do not exist. These mysterious visitations may merely evoke such all-too-human responses. Nevertheless, such a strong evocation "clouds men's minds," and it should signal to the investigator of these phenomena that all may not be as it seems, and that none of it is as it is told.

Believing the Unbelievable: Child's Play or Con Game?

Hilary Evans

AT ONE TIME OR ANOTHER, if not daily, all of us must have asked ourselves: How does X, who is an intelligent and educated person in full possession of his faculties, manage to believe the seemingly unbelievable things he professes to believe?

It is, of course, a question that has perplexed mankind since the dawn of time. And customarily it is answered in terms of a supposed "will to believe"—an answer that is all very well in a general way, but does not tell us what is actually *happening* inside X's mind.

Never one to shrink from rushing in where angels fear to tread, *ARCHAEUS* is a suitable forum in which to see whether, by addressing the problem logically, we can stake out some terms of reference within which an answer may be found, even if we do not come up with the answer.

To keep things as simple as possible in the inevitably far-from-simple maze we are about to enter, let us take just one case to stand for all: the case—a purely hypothetical one, of course—of an individual who professes to believe (and I mean really and truly *believe*) that earth people are currently being abducted by the score on board extraterrestrial spacecraft for the purpose of genetic experiment. Let us call this imaginary True Believer "Tom Brown," while the Sympathetic Skeptic who politely questions the grounds of his belief we may name "Sam Smith."

Tom is an intelligent and educated person, whose opinion on any other matter (e.g., on what happened at the scene of a crime, that Jane would be a nice person to spend the evening with, that So-and-so would

Hilary Evans is an investigator of the anomalous and a noted author on these matters. His books include *Visions, Apparitions, Alien Visitors* (1984), *Gods, Spirits, Cosmic Guardians* (1987), and his newest, *Alternate States* (1989).

make a better head of state than the one we have) is one to which Sam would give a serious hearing. It is only in respect to this one topic that it seems to Sam that Tom has lost his marbles.

The first question to settle is whether Sam is justified in questioning the grounds for Tom's belief. So we may start by considering that belief in the abstract.

The paradox

TOM'S BELIEF that abductions occur is either (a) *definitely true* or (b) *not definitely true* or (c) *definitely not true*. If it were (a), Sam, a reasonable fellow, would have to accept it; and if it were (c), Tom (also a reasonable fellow) would have to discard it; therefore we must classify it as (b), *not definitely true*.

Their choice will be dictated by the evidence. There is either (a) *sufficient evidence* or (b) *insufficient evidence* to provide a basis for their decision. Since Sam and Tom cannot agree, we must assume that there is *insufficient evidence*.

Often, however, we may be persuaded to accept something that is insufficiently evidenced if some external factor intervenes. This might take the form of a revelation from a superior being such as God, who might manifest to Tom in person or send one of his angels to enlighten him; or it might be a dogmatic assertion made by someone whose word Tom is prepared unquestioningly to accept. For some it might be the Pope, for others, Charles Manson. Or it might be simply the overwhelming consensus of public opinion. Our friend Tom does not claim to have had any such supernatural revelation, however; nor is he any more prepared than Sam to forfeit his right to trust his own judgment and no one else's.

None the less, we know that there are times when our judgment is less trustworthy than at others. If Tom were drunk or drugged or obsessed with a personal crisis, such as a recent bereavement, or if he were suffering from work stress or fatigue, diet deficiency, or sensory deprivation, his judgment would be, if not actually impaired, at any rate liable to differ from what would be considered his norm. In this case, however, there is no indication that Tom has been influenced by any of these conditions.

So Sam has to confront the paradox that Tom, sober and undrugged, with all his wits about him, uninfluenced by divine revelation, is willing to commit himself to belief in an improbable event for which there is insufficient evidence.

Myth: Telling it like it may be

LET US TURN OUR ATTENTION from Tom to what it is that he believes. Tom's belief in abductions is part of a scale of beliefs that runs from trivial rumors (that Chinese restaurants serve dogfood to their patrons) to massive delusions (such as the witch mania and many, if not all, of the great religious belief systems). These collective beliefs we may crudely label "myth."

Let us be clear, though, about what we mean by the term, at any rate in the context of this paper. A myth is a consensus story, not necessarily true, not necessarily untrue. It is a provisional account of or explanation for something, which we use when sure knowledge is not available to us. It may be held formally by a group, which may be anything from a small religious sect (as Islam was when it began) to a worldwide community (as Islam is today). It may be observed by a defined group (e.g., spiritualists) or by an undefined number of people (e.g., those who believe in and develop myths about the Bermuda Triangle or reincarnation). Because myth is by definition provisional, any investment of belief in it should likewise be provisional, and the degree of such belief should be relative to its probability.

If alien abduction is a myth—and unless and until more solid evidence becomes available, that is all it can be—Tom's attitude toward it should be at most one of cautious acceptance.

Regrettably, human history contains innumerable examples of ways in which people have disregarded the provisional and often improbable nature of myth and used it as a basis for firm and unquestioning belief. From belief system it hardens into dogma; then acceptance of the dogma becomes an essential prerequisite for membership in the group defined by the myth.

This puts into a quandary those who are by and large prepared to go along with the myth, but are unable to do so 100 percent. Unless those who run the group or otherwise administer the myth are prepared to be flexible, this leads to such agonizing choices between refusal and hypocrisy as faced Martin Luther; where they are not prepared to be flexible, we find situations of tacit hypocrisy such as that of the Anglican priests who with fingers metaphorically crossed signed their acceptance of the Thirty-nine Articles, with which they often did not agree.

Such acceptance is not necessarily cynical deceit, practiced so that they can keep their jobs. It can be seen as a judicious act of pragmatism. Members of a group may feel that more good than harm is done by declaring their overall adherence to a belief system, even when privately they have reservations in detail. Such two-faced behavior may also have

benefits on the personal level. By subscribing to a myth, the individual qualifies for admission into a group, and for many people this has a great appeal. The advantages of being a True Believer in communist dogma, if you happen to live in China, or in that of the Latter-Day Saints, if you live in Salt Lake City, manifest not only in worldly benefits such as better work prospects and other perquisites, but also in psychological benefits such as reassurance and freedom from self-doubt.

So there are good reasons why the individual will allow himself to have his ideas shaped by the community. And though at first he may have conscious reservations, he may well come to "believe that he believes."

But if the myth defines the community, it is no less true that the community defines the myth. Myths don't just happen: they have to be made. Whether the consensus comes about by contagion (one or a few individuals set a pattern that others follow), by conformity (each newcomer subscribes to the beliefs he finds the existing members holding), or by emergent norm (the members of a group develop a myth by a kind of mutual agreement), the result will be, if not precisely what anyone on his own believes, sufficiently close so that the individual can subscribe to it without doing too much violence to his private beliefs.[1]

Thus, myth operates on two levels. Belief in the intercessionary powers of an earth-visiting Virgin Mary, for example, shows how a myth that is in the public domain can have profound results for the individual: the Virgin archetype provides a suitable focus onto which Bernadette Soubirous can project her yearnings, and at the same time it allows her to enjoy the approval by consensus of a large section of the public.

Using myth, then, is like cashing in a savings bond. On the one hand, the individual gets back his own investment with interest; at the same time, by buying the bond, he indicates his allegiance to community values.

Coming to terms with the myth

CANADIAN PSYCHOTHERAPIST Denise Roussel has developed a method she calls "the psychological Tarot," in which she has her subjects lay out the cards as if for a Tarot reading, then interpret them in terms of their personal situation. She finds that they manipulate the neutral images of the Tarot deck into highly colored components of their personal scenario: one archetypal Tarot figure becomes a lover, another a parent, and so on. In exploiting the Tarot symbols, Denise's subjects are creating their own fantasy drama. Thus the symbols function on two levels—as expressions of situations that have relevance for the individual subject alone, but also as stereotypal imagery, which he shares with humankind as a whole. In using the Tarot, Denise's subjects are not simply making up a story, but are exploiting a myth.

The myth of extraterrestrial visitation does not have the rich authority, derived from the powerful input of centuries, of the Tarot figures; but in contemporary America it is held by a sufficient number of people—and for Tom, the right kind of people—that it not only resonates with his own personal leanings, but has the backing of authority.

But even though we have reformulated Tom's belief from private conviction to subscription to a consensus myth, the paradox remains. The abduction story may appeal to him personally, it may be accepted by a large percentage of the community, but this does not constitute grounds to warrant commitment to the belief—and Tom in his heart of hearts knows this. What is it, then, that makes him able to believe?

Or could Sam the Skeptic have gotten the question wrong? Should he perhaps ask: *How* can Tom believe that he believes? What is it that has this effect?

In two minds?

SAM IS NOT ALONE in his perplexity. Ernest Renan, author of the landmark *Vie de Jésus*, once observed[2] that "La crédulité humaine est la seule chose qui donne une idée de l'infini"—human credulity is the one thing that gives one an idea of the infinite.

Another who was occupied with this puzzle was the 19th-century researcher Charles Maurice Davies, who was amazed at the response of séance-goers to the manifestations of spirit mediums.[3] He quotes these

1. M. J. Colligan, J. W. Pennebaker, and L. R. Murphy, *Mass Psychogenic Illness* (Hillside, N.J.: Lawrence Erlbaum, 1982).

2. *Le Tarot psychologique: Miroir de Soi* (Montreal: Editions de Mortagne, 1983).

3. "A Séance for Skeptics," in *Mystic London* (London: Tinsley, 1875).

observations by a friend who, like himself and like Sam, was a sympathetic skeptic so far as such alleged wonders are concerned:

> On the occasion of my second visit a lady present distinctly recognised this as the face of her husband, and asked the form to show its hand as an additional mark of identity. This request was complied with, the figure lifting a thin, white and—as the widow expressed it—'aristocratic' hand, and kissing it most politely. I am bound to say there was less emotion manifested on the part of the lady than I should have expected under the circumstances; and a young man who accompanied her, and who from the likeness to her must have been her son, surveyed his resuscitated papa calmly through a double-barrelled opera glass.

Such behavior suggests something less than total commitment to their professed beliefs, and it invites our speculation that belief may occur on more levels than one.

Others have also speculated in this way. William James speaks of two ways of belief, the *empiricist* way and the *absolutist* way.[4] Could it be that the lady believed *empirically* that her husband had returned from the dead to greet her, but not in an *absolutist* way? Or could it be the other way around? Though I can see that his labels may help the philosopher to define the broad principles of belief, I don't find James helpful when we come down to the here and now.

More helpful, I think, is a comment made by one of Hilgard's subjects:

> The preservation of an observing ego within age-regression is illustrated by the experience reported by one of my subjects...the regression had taken place [sic] to a childhood experience in which she had accompanied her mother and grandmother on a shopping expedition, and now found herself in a department store. She became separated from her adult companions, and was quite frightened, but the hypnotist, in the role of a sympathetic stranger, comforted her and assured her that her mother would soon come. She saw her mother come to meet her, and was happy again.... The reason for telling this little story was her account of it after she was aroused from hypnosis: 'I felt so sorry for that little girl, because I knew all the time that her mother was going to find her, but *she didn't* know it'.

As Hilgard comments, "Here we have almost a multiple-personality type of dissociation between the regressed ego (that of the child) and the observing ego (that of the watching adult), both belonging to the hypnotised subject."[5]

Such cases, it seems, give evidence that the human mind can operate on two levels simultaneously. Could Tom's mind be doing something of the sort?

There is a vast amount of evidence to suggest that within each of us there is a conscious mind and a separate, subconscious mind capable of autonomous activity. This evidence is entirely circumstantial; no neurologist's probe has ever established their existence. Nevertheless, Wilder Penfield (one neurologist whose opinion deserves respect) concluded at the close of his career that such a concept was essential to any sensible account of human behavior.[6]

In normal people under normal circumstances, there is a clean division of function between the subconscious mind and the conscious. As in a theater, the conscious mind is involved in the onstage real-time drama of day-to-day existence, while the subconscious mind is active behind the scenes with the less immediate—though no less important—business of rewriting the script, preparing for the next act, changing costume and makeup, etc. In certain people under certain circumstances, matters may be complicated by multiple personality states, hysteria, or various other alternate states.[7] We have seen that this is not the case with Tom: he shows no sign of suffering from any such mental upset. Nevertheless, study of such states may be helpful, for they exhibit—albeit in extreme form—the kind of process of which the human mind is capable.

While most alternate states of consciousness are a more or less straight shift from the usual conscious mode to an alternate mode, some are characterized by *dissociation*, in which fragmentation occurs. Examples include the hysterical dissociation displayed by Janet's patients;[8] multiple personality; and some forms of schizophrenia. A characteristic of such cases is that different beliefs may be held simultaneously by different personalities within the same person.

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4. *The Will to Believe* (London: Longmans Green, 1907).

5. Ernest Hilgard, *Hypnotic Susceptibility* (New York: Harcourt Brace, 1965).

6. *The Mystery of the Mind* (Princeton: Princeton University Press, 1975).

7. Hilary Evans, *Alternate States* (Wellingborough: Aquarian Press, 1989).

8. Pierre Janet, *L'Automatisme psychologique* (Paris: Alcan, 1893); *De l'Angoisse à l'Extase* (Alcan, 1926).

The best-observed case I know of (because observed from *inside*, not outside) is narrated by Barbara O'Brien in her wonderfully perceptive account *Operators and Things*.[9] Following personal troubles involving a life-style conflict, Barbara started to hallucinate a number of entities, who identified themselves as part of what amounts to a parallel world of "operators," some benevolent, some malevolent. They persuaded her to leave home and wander for several months, during which time she had no choice but to live on two levels, that of the real world—where, apart from one or two awkward moments, she managed to get by pretty well—and that of her hallucinated world, in which a succession of bizarre events gradually steered her toward a positive resolution of her situation. The story is a rich one in many ways; here the only one that concerns us is Barbara's circus-rider ability to live her life on two levels at once. If she is right in her diagnosis of her own experience, it was a form of game therapy initiated by her subconscious self. She likens it to a dramatic production—a comparison that is also incorporated in the "psychodrama" hypothesis for otherworldly encounters.[10]

In essence, Barbara's experience suggests, and the psychodrama hypothesis proposes, that the subconscious mind externalizes the individual's internal situation in the form of a fantasy drama in which he is the protagonist, incorporating such elements as will help him to resolve his conflict. The conscious mind, blissfully unaware of the subconscious mind's backstage activity, continues to perform as though the drama were reality—accepting at face value the Virgin Mary, the extraterrestrial from planet Clarion, Barbara O'Brien's Operators.

The fact that we all possess, if only latently, this capability, shows that there exists within Tom the necessary mechanism whereby he can be led by his subconscious mind to believe that he believes in the myth.

The right myth

ONE MAN'S MYTH will not necessarily be another's; it is essential that Tom's myth be appropriate to his need.

Generally, the myth will relate either to a belief system, as in the

9. New York: A. S. Barnes, 1958.

10. Evans, *Visions, Apparitions, Alien Visitors* (Wellingborough: The AquarianPress, 1984); *Gods, Spirits, Cosmic Guardians* (The Aquarian Press, 1987).

case of that long-running favorite, "Meeting the Virgin Mary"; or to popular folklore, as illustrated by another successful myth, "Possessed by the Devil." Compared with these best sellers, "Encountering Extra-terrestrials," which Tom has chosen, is a new production, but a fashionable for obvious reasons connected with our own earthly space ventures.

As in any theatrical situation, the "authorized myth" is the end product of a dialogue between the author and his public: he writes the play he wants to write, but takes care to do so in a form he believes will be acceptable to them. The success of Whitley Strieber's *Communion–Transformation* drama[11] is an illuminating example because it shows us what can happen when the game is played by a professional author. (Whether we give credit to his subconscious mind or conscious deployment of his craft is immaterial, for the instinct that tells him when to slip in an intimate, homely anecdote or insert a resonant citation from Juan de la Cruz ultimately derives from a subconscious skill.) Strieber may not be widely read by scientists and scholars, but a large number of people are ready to share his myth, making his sales figures quite satisfactory.

The one thing the story must be is *plausible*, but that seldom presents a problem. Given sufficient motivation, a True Believer can get by on the barest crumbs of plausibility. The threshold seems to be rising: today's abductees are having to work harder than their predecessors of the Contactee Generation. It would be nice to attribute this to rising intelligence of the public; sadly, I think it is because today's True Believers are more ambitious and want to reach a wider public. Where the older generation of contactees—Orfeo Angelucci, Ruth Norman, and others—were content to share their myth with a small band of loyal devotees, Budd Hopkins and David Jacobs seek a wider audience and must tailor their telling of the myth accordingly, while Strieber, more ambitious still, has to bring to bear all of his professional skill teamed up with all the support his publisher's promotion experts can give him.

One day, it may be, the current bubbles will burst. It may be that we shall realize that "Ramtha" is a fabrication of Ms. J. Z. Knight's own mind, that Kathie Davis has never set foot in a spaceship in her life, that Strieber's adventures are a private game of "let's pretend." Or it may be that we will discover that the stories are indeed solidly based in fact. Right now, they are no more than myths—but they are the myths that resonate with the needs of Tom and others like him. But why?

11. *Communion: A True Story* (New York: Beech Tree, 1987); *Transformation* (Beech Tree, 1988).

"Madam How & Lady Why"

NOW WE CAN SEE that Sam has been asking the wrong question all along—or, at any rate, he has been asking only a surface question, not the deeper one, which should start with "Why," not "How." *Why* does Tom believe the unbelievable? (Or, alternatively: Why does he *want to believe* the unbelievable?) Why does he *choose* to do so?

As we have seen, two of the reasons are, first, that he thereby aligns himself with a group of people who give him the right kind of reassurance and support. The kind of people who believe that abductions are taking place, that the government is concealing the truth, that "They" are visiting Earth for purposes benevolent or sinister, are the kind of people with whom Tom feels at home. Inseparable from the foregoing reason, of course, is the fact that the chosen group holds a myth that resonates with some personal need.

But again we can ask: *why* does he find this myth so compelling, *why* does he feel the need to align himself with those who share this predilection?

Psychology offers some clues. Janet, Freud, and Jung have shown in how many different ways a person's behavior is influenced by his previous history;[12] the study of multiple personality has established correlations with certain kinds of conflict—notably sexual abuse, or fantasies of sexual abuse, in childhood. In-depth probing of Tom's childhood might yield suggestive clues.

Alternatively, Tom may be one of those people who can be classified as fantasy-prone, or whose behavior correlates with some other such grouping, and study of the characteristics he shares with others may help us to understand his behavior. The shared component may, indeed, turn out to be fundamentally physiological: it could be Tom's chemical balance or his bioelectrical makeup that provide the ultimate answer to Sam's question.[13]

As the title Charles Kingsley gave his popular science book suggests,[14] to ask "why" is superior to asking "how": motives are more meaningful than mechanisms. But it gives Sam even less of a chance to obtain a satisfactory resolution to his paradox, for the answer lies deep in Tom's subconscious and may have lain there since his childhood. Nor will it necessarily be to Tom's advantage if Sam's curiosity is satisfied. If we accept that Tom's subconscious mind knows what it is about when it "decides" that it will be beneficial to Tom to subscribe to this particular myth, then we should leave it to his subconscious mind to disabuse him when and if the right time comes.

12. See, e.g., Janet, n. 8.

13. See, e.g., E. C. Rogers, *The Philosophy of Mysterious Agents* (Boston: Jewett, 1853).

14. *Madam How & Lady Why: First Lessons in Earth Lore for Children* (London: Macmillan, 1879); repr. (Salem, N.H.: Ayer, n.d.).

Any number can play

WE HAVE TAKEN for our example a simple Believer, not specifying what role he plays in the abduction scenario. In fact, our model applies to each and every protagonist—to the witness, who is involved in the experience at first hand; to the investigator, who is involved at second hand; and to the researcher, whose involvement may be only distant and vicarious. Each, according to his temperament, may find that to hold this belief satisfies a psychological or spiritual need. Each of these may become a True Believer, because each may "choose" to work out his own needs in this way.

This process is most clearly observable in the case of the witness, of course, which may be due to the fact that his needs parallel the observer's, but perhaps more probably to his being a naive person with a relatively low threshold of rational objection to surmount. It is probably true that by and large witnesses are more naive than investigators, and investigators, more naive than researchers.

We need only look at the inconsistencies, contradictions, evasions, and outright fabrications contained in the average UFO report to realize how much the True Believer is willing to swallow in order to sustain his belief. There is probably no need for me to cite an example, because virtually any page of any UFO publication will contain one. The currently bubbling "Gulf Breeze" case provides as astonishing an example of unwarranted commitment to belief as any we have seen during the past 40 years.

Child's play or con game?

"Yes—oh, dear, yes—the novel must tell a story."

NOVELIST E M FORSTER reluctantly had to resign himself to the fact that we humans are all story-lovers at heart: even for the purpose of this paper, we found it helpful to invent a Tom and a Sam. On its own, Tom's

subconscious mind, busying itself with his spiritual and psychological welfare, could doubtless dispense with a story, but it knows that if Tom is to work out his personal situation, it must be presented to his conscious mind in the form of a scenario that is seemingly external to him and gives it a local habitation and a name appropriate to his individual need. The myth is the necessary medium for the message.

Where have we heard this before? Once again, we are back with the theatrical metaphor. The Greek myths provided Sophocles and Euripedes with a framework within which they could construct their own dramas. Like every great play from Aeschylus to Ibsen, the drama created by Tom's subconscious self operates on two levels. There is the ostensible surface story—in this case, the myth of the Extraterrestrial Encounter, the Alien Abduction story. But behind the mythic story is a personal drama on a deeper level.

And so we see that the process of True Belief is both a child's play and a confidence trick. The modus operandi of Tom's belief is that which Aristotle recognized in drama more than 2000 years ago: *the willing suspension of disbelief* by the playgoer, enabling the playwright to use his devices to effect his work of catharsis, whereby the playgoer in turn can achieve regeneration, rediscovery of identity, rebirth.

Often, these days, we find people saying that it doesn't matter whether Tom's belief is warranted, whether Kathie Davis was really abducted, whether Strieber's tale is really the "true story" it claims to be. The experience, they will say, has value on no matter what level. Does this mean that Sam should not care whether or not he gets an answer to his question? Well, yes and no. Yes, the experiences are valuable, the beliefs are meaningful, whether they are fact or fiction, and it may be to their ultimate psychological benefit that Tom—or Davis or Strieber—be left to enjoy their fantasies. Used with discretion, fantasy can be supportive and helpful.

But no, Sam should not give up looking for an answer to his question. We should never *wholly* suspend our disbelief. The myths that we humans have created are often wonderful in their imaginative ingenuity: but we must not allow their appeal to blind us to the fact that they are—only myth.

INTERMEZZO 1

Belief: Personal Reminiscences

Dennis Stillings

MY EARLY CHILDHOOD coincided with the early years of the modern UFO era. I remember stories of sightings and the popular excitement about UFOs during the late 1940s. Even Orson Welles's famous 1938 broadcast of "War of the Worlds" by H. G. Wells was still a topic that came up whenever extraterrestrial matters and Hallowe'en were mentioned.

"Frisbees" in the form of coffee can covers were popular, as was a toy consisting of a spool-and-string-powered propeller-disk that would travel impressive distances when shot from the hilltops around Valley City, N.D. Both toys were dangerous to eye, head, and hand.

While pursuing such play, we inevitably romanced about UFOs, not thinking about their occupants, but imagining them more as entities with a kind of life and intelligence in themselves. We would talk of what these objects would do, and what we imagined they had done, as though they had no occupants.

This was, of course, not long after World War II, and just about every boy I knew cultivated fantasies about Nazi infiltrators and saboteurs. The rusted-out bodies of abandoned cars had been blown up by U.S. Agents who caught some Nazis, and hobo campsites were Nazi rendezvous. We played war, we imagined invasions.

UFO-fantasy was mapped onto these and related images. Odd marks on the ground, strangely shaped trees, and mysterious debris were all evidence of saucer visitations. This is about as far as our imaginations went. Not having any thoughts about the nature of ETs that resembled those of the present day, we did not develop theories of conspiracy and subversion about them. We would try to sight UFOs, and even in the relatively deserted skies of North Dakota—except for easily identifiable jet contrails—we were invariably successful. Like our fantasy-beliefs about the actions of Nazi spies, our beliefs about UFO activities were no sooner conceived of than, in our child minds, they were considered real. There was a communion and a contagion in these mutually shared fantasies that had nothing to do with adult questions of evidence and proof.

That there might be—*were*—populations of intelligent beings on

other planets in other galaxies did not seem a controversial matter then. It seemed likely to us, but not something with implications to worry about.

Our fantasies were imbedded in the news of the time, and along with news of flying saucers, there were accounts of the developing threat of the cold war, and fears of the Bomb and its invisible death-dealing radiation were widespread. Man-made high-speed vehicles—automobiles, boats, rockets, and jet planes—were a great fascination. The cancer scare and the metaphor of invasion, both of the country and the human body, were being established in those years.* The image of invisible forces invading from unknown sources took its grip on the Western psyche.

In reading the ufological literature and in speaking with UFO buffs, it becomes apparent that it is quite possible to recontact the child psyche unawares. For those who have forgotten that imaginative mind and time of life that lies close to the world of myth and folklore, its evocation in adulthood goes unnoticed and becomes annexed to a "rational" mind, full of facts and reason, that serves both to energize ideas and to hide their real source and character. Few people can sustain the wildest of fantasies with such skill as the intelligent Ph.D. who falls victim to this child-mind underlying his conscious mind. The whole armamentarium of his knowledge and logic is devoted to the service of the myth, and his access to a wide range of fact and theory permits the construction of plausible models outside the reach of those less educated and more commonsensical. In the context of individual psychology the trained academic mind is sometimes a good thing, but it is at least as often a rich source of support for delusions.

* See Susan Sontag, *Illness as Metaphor* (New York: Vintage Books, 1979).

UFOs: Ultraterrestrial Agents of Cultural Deconstruction

Carl Raschke

ANY EFFORT on the part of scholars to write about UFOs runs the risk of producing Gregory Bateson's famous double bind and its consequent schizoid self-consciousness. If we venture into the exciting but topsy-turvy locale of "saucer sightings," "close encounters," "abductions," and "contactee cases," not to mention conversations with "aliens," we are apt to be charged with occultism, sensationalism, and downright gullibility. If, on the other hand, we persist with such academically respectable gambits as statistical analysis of UFO observation reports and guesses about the motives and behavior of witnesses, we are likely to gain credence at the expense of banality. Moreover, just as the victim of the schizophrenogenic double bind is deprived of all plausible and effective role models for shaping an autonomous identity, so the earnest UFO researcher has no recognizable methodology or discipline in which to anchor findings. Those ufologists who have dodged the censure of the intelligentsia are by and large fact-sifters, journalists, and field investigators who scrupulously and deliberately eschew any controversial speculations concerning the status or import of their subject matter. Within the university the study of UFO experiences has been quarantined in deference to the same pseudo-rational superstitiousness that discouraged the evaluation of dream content and sexual fantasy in pre-Freudian days.

My interest in the UFO phenomenon has been stirred by personal familiarity with Leo Sprinkle, a counseling psychologist at the University of Wyoming who, next to the astronomer Allen Hynek, is frequently cited in the literature on UFOs. Sprinkle's use of hypnotic regression techniques in this particular instance has brought forth a type of strange "experience," which, when analyzed, calls into question the rather smug

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notion that all so-called "close encounters" can easily be explained as hoaxes, the planet Venus, collective hallucinations, or strictly as manifestations of latent psychoses. Such patently reductionist theories about UFOs may sit well with physical and behavioral scientific orthodoxy, but on rigorous inspection they prove to be dogmatic and *a priori* constructs, which must wither when measured against empirical data. Many self-proclaimed "scientific" debunkers of UFOs, such as Phillip Klass, Donald Menzel, and the members of the Committee for the Scientific Investigation of Claims of the Paranormal, either systematically ignore or preemptively reject masses of evidence, much of which has been gleaned by highly creditable researchers. This evidence weighs against their own strident judgments. The lack of philosophical sophistication among certain anti-UFO fanatics shows through in their well-known habit of impugning the competence or integrity of witnesses. *Ad hominem* arguments or character assassinations are the desperate ploys of lawyers whose own briefs are inadequate.

Yet the narrow attention and unilateral thinking of the debunkers has its counterpart in the literalism of the UFO enthusiasts. Such enthusiasts or true-believers are those who would draw the diametrically opposite conclusion, namely, that UFOs are not merely "real" in a palpable and everyday sense, but are space probes piloted by extraterrestrial creatures of vastly superior wisdom who are preparing to rescue this planet from some impending cataclysm. The fringe section of UFO enthusiasm includes tightly bonded cults of UFO "contacts" as well as self-declared "messengers" from "higher worlds" who purport to have some direct access to the intentions of the cosmic intelligence. These "flying saucer groups," on the other hand, seem to have peaked in the late 1950s and early 1960s. Earlier sensational tales of rides in spaceships to Jupiter and casual conversations with blonde Venusians—grist for popular tabloids 20 years ago—have been replaced by more sober and enigmatic stories, often told by ordinary men and women shy of publicity, about being kidnapped late at night on lonely country roads and clinically examined on operating tables by hairless, oval-eyed beings. The touted Betty and Barney Hill affair in the late Sixties was the first widely aired instance of this now familiar, albeit ofttimes unsettling, mode of UFO experience. In any event, the cumulative impact of these recurrent reports has fostered a solid conviction among the general populace, the hard-core skeptics notwithstanding, that we are under constant surveillance by "UFOnauts" in their discoid, interplanetary machines. Whether the motives of the aliens are benign, baleful, or indifferent has not yet been gauged by public consensus; but the prevalent discourse regarding UFOs leaves little room for any

thought that such entities, providing that they do in fact exist, might be anything other than masterful forms of transportation technology. The enduring appeal of science fiction films and space fantasies such as *Star Wars* has reinforced this stereotype.

The UFO enthusiasts are not necessarily to be faulted for their credulity, insofar as the character of both UFO sightings and close encounter observations would appear to support overwhelmingly the spaceship hypothesis. Sketches by witnesses who insist they have stumbled upon humanoid occupants of UFOs regularly describe "helmets" or body-hugging "space suits" worn by the voyagers to Earth. On the other hand, the manifestation of these visitors as "spacemen" may be no more than an unavoidable *interpolation* in the minds of beings who have no perceptual set for reckoning the UFO apparitions besides the one invented by the meager imaginations of low-grade technologists. We may be like the American Indians who first construed Spaniards on horseback as some kind of composite animal like the Greek centaur. C. G. Jung first suggested the now rather conventional hypothesis that the modern UFO "rumor" is simply a twentieth-century metamorphosis of medieval commerce with angels and spirits. According to Jung, "we have indeed strayed far from the metaphysical certainties of the Middle Ages, but not so that our historical and psychological background is empty of all metaphysical hope." Jung goes on to say "Anything that looks technological goes down without difficulty with modern man. The possibility of space travel has made the unpopular idea of a metaphysical intervention much more acceptable."[1] Jung, of course, clung to the rather tendentious notion that flying saucers could be explained as projections of the "collective unconscious," in compensation for the repression of spiritual beliefs in secular society. We do not have to resort to the projection theory, however, to attain a comparable perspective that still admits of the reality of UFOs outside the strictly mental form. In the estimate of parapsychologist Harold A. Cahn, we must not try to categorize UFOs in terms of material contrivances or as being purely intrapsychic events. Instead we must speak of the "UFO experience" as the product of an interaction between the anticipations of the percipient and the nature of what is perceived. The UFO experience, therefore,

1. *Flying Saucers: A Modern Myth of Things Seen in the Skies* (Princeton: Princeton University Press, 1978), pp. 22-23. (Orig. publ. in Jung, *Civilization in Transition* [Princeton: Princeton University Press, 1964].)

"is a composite function of how we and the UFOnauts think."[2]

Cahn's statement is important because it highlights what I suspect is the major shortcoming of most operative premises in UFO inquiry. The bulk of investigators start from the assumption that UFOs are "vehicles" made of a chemical substance and sent out from some distant galaxy to explore earth. Such a set of presuppositions may be nothing more than coarse anthropomorphism. It is open to question not only whether they are star schooners, but whether they originate within the space-time continuum at all. I use the term "originate" because it is plain that the majority of UFO witnesses have glimpsed something that seems to obey the laws of angular motion and physical subsistence. (Although UFOs are known to have rapidly switched location and vanished abruptly, they do not pop randomly in and out of the visible regions.) UFOs may be a holographic materialization from a conjugate dimension of the universe. The possibility certainly must take precedence over the psychic projection hypothesis, which flounders when one examines thoughtfully the astounding, vivid, complex, and consistent features of the "aliens" and their "spaceships" described by abductees.

In fine, UFOs are neither figments of fantasy nor concrete "things" that can be perused under controlled conditions. A UFO will probably never land on the White House lawn. UFOs are neither tangible entities that can be brought before television cameras nor "archetypal images" that can be construed as collective wish-fulfillments. They are neither objective nor subjective, but *omnijective* in the sense employed by Michael Talbot in his synopsis of the "new physics" where "the division between consciousness and reality [is] arbitrary."[3] In the omnijective cosmos, where UFOs have their place alongside quasars and salamanders, the issue of the veridical or hallucinatory status of glowing, circular apparitions, becomes moot. The problem is *not* whether they exist, or in what sense they exist, but what ultimate aim they serve.

The partisan of psychic projectionism could make the case that beliefs in UFOs have a social teleology, insofar as they help modern humanity cope with ambiguity in an era when the old gods have fled

2. "Speculations on the UFO Experience," in Richard F. Haines, ed., *UFO Phenomena and the Behavioral Scientist* (Metuchen, N.J.: The Scarecrow Press, 1979), p. 142.

3. *Mysticism and the New Physics* (New York: Bantam Books, 1981), p. 81.

from the heavens. But a functionalist account of UFO beliefs is not equivalent to an authentic explanation of UFO experiences, most of which are neither matter-of-fact nor beatifically consoling, as the catechism of the scoffers stipulates. Such experiences tend to be convulsive, perplexing, and *outré* and to conflict strikingly with the habitual thought patterns of the subject. A meeting with a UFO is apt to leave the witness' world in upheaval. One must remain curious, therefore, whether the *purpose* of UFO sightings and contacts is mainly to undercut the ingrained human longing for secure knowledge and faith, rather than to gratify it.

Here then I shall advance a tentative assessment of what UFOs are in point of fact, without straying into the controversy surrounding whether or not they are "interplanetary" conveyances. Our interest in them should center on how the spreading and deepening convictions about them subtly, yet irreversibly, remolds not just peripheral religious or metaphysical ideas, but entire constellations of culture and social knowledge. In this connection, UFOs can be depicted as what I would call *ultraterrestrial agents of cultural deconstruction*.

To begin with, in conformity with the nomenclature of certain ufologists, I substitute the prefix *ultra-* where one would expect *extra-*, so as to stress that the phenomena in question may be not only from beyond the earth, but from outside the very matrix of space, time, and matter. Such a surmise is not as outlandish as it may seem on first consideration, since many respected theoretical physicists today have acceded to the notion that everything that falls within the range of normal, empirical science may be only a thin strand of intelligibility interwoven with hidden alternative folds of reality.[4] The spatiotemporal order, whose geometry was formulated summarily by Einstein, may be little more than a single vibrational "rate" within what John Wheeler has called "superspace."[5] Thus UFO "visitations" or intrusions may be traced back to some hyperdimensional point of origin. Furthermore, the "visitors," rather than systematically "studying" our ways out of magisterial curiosity, may be working with methodical dispatch to make us transparently

4. For the clearest and most provocative exposition of this view, see the book by the British physicist David Bohm, *Wholeness and the Implicate Order* (London: Routledge & Kegan Paul, 1980).

5. See John Wheeler, *Geometrodynamics* (New York: Academic Press, 1962).

conscious of, if not to elevate us toward, the realm in which they move and have their being. Such an august strategy has been articulated over and over again in the "messages" from UFO entities that are broadcast through the mental bands of reported contactees.

Secondly, UFOs serve as facilitators of what I label "cultural deconstruction." Recently, the word "deconstruction" has been introduced into our lexicon by philosophers and literary critics. It refers to a process whereby long-standing and pivotal "structures" of thought and action are dismantled so that new, more fluid, and semantically fruitful modes of reflection can take hold. "Deconstruction" is contrasted with "destruction" inasmuch as the latter connotes a random and unconstrained act of demolition, whereas the former suggests an aim-governed and formative sequence of changes. The work of deconstruction is not sudden, but slow and inexorable. It is more akin to a sculptor chipping away at stone so that he can craft a figure than to an iconoclast who seeks by some *coup de main* to obliterate outworn impressions. So far as UFOs are concerned, the deconstructive movement works upon human culture as a whole, although it may also have devastating effects at times on individual lives. In this connection, the UFO puzzle for both investigators and the public unfolds along a trajectory that Jacques Vallee terms that of "recursive unsolvability."

In mathematics a recursive function is one in which the solution cannot be reached by a simple set of linear operations, but is gained only by successive, partial tallies, each of which incrementally redefines the problem itself. The same is true of the UFO conundrum, except that the shift is in the opposite direction, namely, from the seeming availability of a concise and straightforward answer to the appearance of a murkier one. Until the mid-1960s the explanation of UFOs as misperceptions of natural events or as bald delusions appeared quite acceptable. The childishness and telltale absurdity of the stories of alleged contactees served convincingly to discredit the extraterrestrial hypothesis for most educated onlookers. Then in the last ten years the well-known tales of abductees who recalled their experiences under hypnosis began to lend plausibility to what hitherto had been fringe discussions. Finally, those speculations themselves were undercut by the provocative Lawson experiment in California, where recollections of would-be abductions were induced by hypnotic suggestion in a group of random subjects. Lawson did not draw the conclusion that the hypnosis reports of self-described abductees were fraudulent or hallucinatory, but the little exercise stirred some nettlesome doubts about any literal interpretation of what had been witnessed. The epistemic import of the UFO encounter remains a will-o'-the-wisp. While the question of "whether" seems capable of a reasonable answer, the issue of "what" looms more obscure than ever. That effect, of course, must be expected to emerge from out of the process of cultural deconstruction. For the "goal" of deconstruction, as in the open-ended recursive loop, is not the achievement of some cognitive or behavioral finality; it is motivated by an unstinting curiosity that can never be brought to closure. UFOs do not serve as ciphers to the code of the cosmos; they are in a way the code itself.

Another approach to the UFO enigma is to pursue the metaphor, as Vallee has done, of a servomechanism for the growth of human intelligence. Vallee notes that not only do we slowly and inexorably alter our otherwise inelastic social habits and mental constructs because of talk about "otherworldly" incursions, but the UFOs themselves tend to react upon us differently in each cultural wave or cycle of sightings. Vallee proposes that UFOs

> ...are part of the control system for human evolution, like the nuclear process inside the Sun and the long-term changes in the Earth's weather. But their effects, instead of being just physical, are also felt in our belief systems. They influence what we call our spiritual life. They affect our political institutions, our history, our culture.[6]

He goes on to assert that "this control has been in force throughout history, and it is of secondary importance that is should now assume the form of sightings of space visitors."[7] The process which the "control" governs is a dynamic, rather than a homeostatic one. UFOs are less like a thermostat, which stabilizes the temperature of an enclosed space by switching on and off whenever there are any swings toward an extreme, than like a switching apparatus that keeps the human organism on the proper evolutionary "track" as it lumbers and snakes its way through a maze of choices and alternative courses. UFOs guide what Rudolf Arnheim has referred to as the twin "catabolic" and "anabolic" tendencies (i.e., corrosion and structural elaboration) in the cosmic generation or unfolding of ever new patterns of "information."[8] In regard to the

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6. Jacques Vallee, *Messengers of Deception* (Berkeley, Calif.: And/Or Press, 1979), p. 239.

7. Vallee, *The Invisible College* (New York: Dutton, 1975), p. 6.

8. See his *Entropy and Art* (Berkeley, Calif.: University of California Press, 1971).

teleology of the human species, the informational output can be construed as the advance of "consciousness" in its higher-order modalities. Moreover, the more consciousness matures, the less it remains wedded to fixed mentalities and one-dimensional vogues of thinking. The more lofty the level of intelligence, the more diminished becomes the passion for rational certitude and transparency of knowledge. The intellectual ideal of the modern epoch, expressed in the Cartesian motto of *la clarté*, has always incorporated the assumption that the improvement of "science" would shrink the domain of the unknowable.

This modernist mirage of certainty not only accounts for the mindless pontifications of those who purport to "explain" categorically UFO testimonies, but also sheds light on the pathetic folly of many contactees who relay "instructions" from the omniscient "star folk" to purblind *homo sapiens* or utter prophecies about imminent disasters, which are found on careful inspection to be nothing more than banal and garbled effusions. UFOs by their very nature can never make direct "contact" with us, as the French ufologist Aimé Michel has emphasized. If such direct contact actually occurred, all of science and "the spirit of inquiry" would be curtailed. For, according to Michel, UFOs show us that "there is no *final* discovery; there is always a deeper level, and each solution unveils a greater mystery."[9] The moment of cultural deconstruction is one in which all adamantine conceptual foundations or methodologies are upset. It may indeed be the "mission" of UFOs not to provide our civilization with a jewelled capstone to the grand edifice of secular science, but to undo the very architecture itself.

The tacit "intention" of the UFO epiphany to particular persons on occasions, therefore, may not be to reveal startling, but finite, bits of factual data; rather it may be to impress modern people, chained to their own monumental egos and delusions of self-sufficiency, with the infinite sweep of reality. The UFO performs in this sense a chiefly psychospiritual function, insofar as it penetrates through what René Guenon has termed the growing "fissures" in our modern materialistic *Weltanschauung*, leavens our minds, and fortifies our powers of integral comprehension and synthetic intuition. The debunkers have often insinuated that UFOs fill up the void of religious belief in today's world, that they are really ersatz angels. Such a view may actually be a commendation

9. *Flying Saucers and the Straight-Line Mystery* (New York: Criterion Books, 1958), p. 225.

rather than a criticism. For whereas the debunkers would deduce from such a reading of the UFO phenomenon that the "things seen in the sky" are glittering wish-fulfillments, we may make the counterinference that they are intimations of a transcendent world which our 20th-century scientism has struggled to deny and shut out.

But this quality of psychospiritual otherness as it pertains to UFOs has multiple edges. Contrary to popular prejudice sustained by the highly selective coverage of UFO cases by the news media, most tertiary close encounters (i.e., trysts with mysterious "beings") do not uphold a single pattern of description. On the other hand, neither are they sufficiently capricious and disparate in scope to warrant the conclusion that they are subjective hallucinations. Although it has not to my knowledge been carried out, a phenomenology of UFO experiences is vital. Essentially, UFO experiences, as Sprinkle himself has inferred from his exhaustive hypnosis interviews of over 200 contactees, have some kind of correlation with the psychic disposition of witnesses, though they cannot be explained in terms of [reactions to] that disposition. For instance, a UFO witness who is basically anxious or phobic may undergo a very frightening ordeal. On the other hand, one who is for the most part open and trusting may have a serene encounter.

Furthermore, the "beings" themselves take on different guises, although tabulation of the various profiles of them by contactees indicated that they can be identified according to a finite number of types. If one wanted to make the leap of a credulous literalist, this might suggest they were members of discrete "races." From a survey of witness reports, together with my own occasional yet highly productive hypnosis regression sessions with contactees, I have come across portraits of UFO entities as *inter alia* (1) reptilian creatures with goggle eyes; (2) tall, slender, sandy-haired Scandinavian-like "persons"; (3) imps in silver "space suits"; (4) azure-skinned, helmeted beings with large craniums, reddish eyes, and slits for nose and mouth (resembling slightly the visitors in the film *Close Encounters of the Third Kind*); (5) etheric, luminous figures in white garments (calling to mind perhaps the angelic messengers of Christian love). Entities (2) and (3) seem to bear an interesting similarity to what mythographers refer to as "trickster" figures. Tricksters, like Loki in the Germanic sagas and Hermes in Greek literature, are demigods who have both quasi-divine attributes and gross human weaknesses. Their behavior can never be predicted, and their main function in the cosmic economy is to tease, discomfit, and provoke their human counterparts. Their supreme objective, however, is not malicious, inasmuch as by upending the conventional order of reality they engender among their victims a new awareness, if not a nascent

wisdom. Though tales about tricksters are often jocular and ludicrous, they perform the service of cognitive deconstruction. The majority of UFO contacts exhibit both the trickster theme and its end results.

The ultraterrestrial surmise constitutes a plausible extrapolation from some aspects of the so-called "new physics." It is derived from the "many worlds" hypothesis, which, in turn, amounts to a global inference from the rudiments of quantum mechanics. In physical chemistry, it is an accepted principle that an electron can be "raised" from one "quantum" state or vibration rate by an increase of energy. In effect, the electron "leaps" or is translated from a smaller to a greater vibratory frequency without any intermediate transitions. Some avant-garde physicists have speculated that our space-time reference frame, which is composed primarily of interchanges of matter and energy, does not encompass the universe *in toto;* there are, in fact, many "worlds" which can be designated simply as differing patterns of fluctuation in what John Wheeler terms the "quantum foam." In certain "places," or on notable occasions that physicists term "singularities," these normally separate worlds interpenetrate or "communicate" with one another. Such communications are transposed into the images, expectations, or knowledge forms of each world, although they have a transcendent origin. Likewise, as Carlo Suares has asserted, "each world is a projection of a different state of consciousness."[10] According to Bob Toben, we may receive these transcendent communications from spacemen, burning bushes, or "the heavens themselves." The properties of the communication are contingent on the information structure of the world, which gives shape to the projection. The projections themselves, nonetheless, are far from chimerical; they are "'real' illusions that are related to our experience so that we can accept them and learn." And the projections "are...equally as 'real' as the illusions we share of ourselves being 'real'."[11] Ultraterrestrials are not simply otherworldly adventurers, colonists, or "investigators" of our strange folkways, endeavoring to quench the intellectual curiosity of their own experts. These descriptions bespeak nought but our own terrestrial chauvinisms or fears. The wide and truly "universal" end of their intrusion into our history and daily lives is very likely to orchestrate, wittingly or unwittingly, the evolution of consciousness on this planet, if not throughout the whole panoply of galaxies. The lambent white figures may be the "redeemers" who convey to us a more direct and profound "message" when we are prepared to receive it. But this communication between "worlds" may have an even more sweeping import than our pedestrian religious thinkers and blinkered rationalists can entertain.

The trouble with the standpoint of both the UFO cultists and the debunkers is that it presupposes what I shall call a *linear model of information transmission*. The cultists insist that somehow there has been conferred on them immediate knowledge of the celestial mysteries. Thus they do not have to bother to assess, interpret, or rethink the pristine message from "on high." The debunkers, in turn, repose smug in their conviction that all cogent information can be winnowed and reduced in accordance with their own postulates about the fabric of existence. But if we follow the analysis of the philosopher of science Carl Friedrich von Weizsäcker, it becomes clear that the output of information does not depend on any kind of cognitive finality, but on an ongoing tension between determinate understanding and ambiguous data. Hence, "the genuinely real is what cannot be thought conceptually."[12]

The deconstructive process is essential to the fashioning of new information structures that can be used to scan portions of the universe hitherto inaccessible to human intelligence. This constant regeneration of information structures is endemic to the very unfolding of life in the universe, but as Doeda Nauta has pointed out, "evolution is an informational process."[13] Such an informational process much not be considered linear, but what von Weizsäcker denotes as *synholistic*. It is "holistic" because it yields knowledge as a function of the total interaction between experience and belief: it incorporates the prefix *syn-* because it refers to a coordination between different cognitive frameworks. In a cosmic sense such frameworks correspond to the universal hierarchy of "worlds." And it may well be the case, as William Arkle has submitted, that communication between the "worlds" is simply part of the larger information-gathering activity of the Grand Creator.[14]

10. *Mémoire sur le retour de rabbi qu'on appelle Jesus* (Paris: Rôbert Laffont, 1975), p. 34.

11. *Space-Time and Beyond* (New York: Dutton, 1975), p. 102.

12. *The Unity of Nature*, trans., Francis Zucker (New York: Farrar, Strauss, and Giroux, 1980), p. 255.

13. *The Meaning of Information* (The Hague: Mouton, 1972), p. 19.

14. See William Arkle, *A Geography of Consciousness* (London: Neville Spearman, 1974).

In short, we encounter UFOs nowadays because we have learned everything consequential there is to learn about this material, space-time world, and we are bidden by them to take seriously ultradimensional, or what Karl Brunstein labels "orthogonal," aspects of reality. The revelation of these "orthogonal aspects" can only occur once the armor of our contemporary scientistic prejudice has been pitted and fractured. UFOs are tricksters in the sense that Hermes (from whom we derive the word *hermeneutics*) was a trickster. Hermeneutics is the theory of interpretation or mediation between different language strata or information systems. Hermes disturbed the order of this world in order to lay bare a divine message from the "other world." Hermeneutics as a methodology belongs to the historical deconstruction of linguistic reference. The hermetic effect of UFOs consists in the deconstruction of our common-sense *eidolon* and the opening of thought to wholly new prospects and possibilities. Such an idea is enunciated straightaway in the "transmission" that a particular contactee putatively received from a luminous entity named Ox-ho. According to Ox-ho,

> Consciousness...is the key to all change. ...Earthman, in his scientific might, has chosen to bypass the self which is in the god-consciousness and has chosen in pride of intellect and achievement to attain to heights which cannot be scaled without the employment of a whole Man, or a whole being. ...A time is coming of tremendous assessment....[15]

Whether one wishes to acknowledge the authority of the transmission itself, its implications square with our own diagnosis. We may indeed be entering a time of "tremendous reassessment" in our cultural attitudes and intellectual fashions. Whether or not UFOlks exhort us to do so, it remains incumbent upon us to overcome our segmented and sequential epistemologies and to begin pioneering anew with holistic maps of knowledge, so that we ourselves might become "whole beings."

15. Quoted in Brad Steiger, *Revelation: The Divine Fire* (Englewood Cliffs, N.J.: Prentice-Hall, 1973), p. 224.

What Did Carl Gustav Jung Believe about Flying Saucers?

Dennis Stillings

IN 1958, C. G. JUNG published his classic ufological work, *Ein moderner Mythus von Dingen, die am Himmel gesehen werden*.[1] Jung felt very strongly that the reports of unidentified flying objects (UFOs) that began in the years 1946–1947 portended great social, political, and perhaps even environmental changes. He even tied the UFO phenomenon to the transition from the Age of Pisces to the Age of Aquarius.[2]

The points made by *Ein moderner Mythus* with regard to UFOs are:

1. "*Something is seen, but one doesn't know what*."[3] The word "seen" is qualified here. According to Jung:

> This formulation ["Something is seen, but it isn't known what"] leaves the question of "seeing" open. Something material could be seen, or something psychic could be seen. Both are realities, but of different kinds.[4]

2. The UFO phenomenon, whatever its ultimate nature might be, is the focus of projections[5] involving archetypal images arising from the

1. Zurich/Stuttgart: Racher Verlag. This essay appears in English as *Flying Saucers: A Modern Myth of Things Seen in the Skies* in a number of editions. All references to this work in this paper will be to the authoritative version published in *Civilization in Transition*, vol. 10 of *The Collected Works of C. G. Jung* (*CW* 10) (New York: Pantheon Books, [1964] 1970), pp. 307–433. Page references are to the 1964 edition.

2. Jung, *Flying Saucers*, pp. 311–312.

3. Ibid., p. 312.

4. "Statement to the United Press International." In *The Symbolic Life*, *CW* 18 (Princeton: N.J.: Princeton University Press, [1953] 1976), p. 631 and n. 5.

5. The Jungian concept of projection is the subject of considerable misunderstanding. Rather than going into a long and complicated discussion of this idea, I will instead refer the reader to Marie-Louise von Franz's book *Projection and Re-collection in Jungian Psychology: Reflections of the Soul* (La

collective unconscious. These projections give rise to statements about UFOs and their behavior that can be readily and successfully compared to images and structures found in mythology and folklore. The fact that this can be done does not say anything about the ultimate origin or nature of the UFO phenomenon.

> The apparent physical nature of the Ufos creates such insoluble puzzles for even the best brains, and on the other hand has built up such an impressive legend, that one feels tempted to take them as a ninety-nine per cent psychic product and subject them accordingly to the usual psychological interpretation. Should it be that an unknown physical phenomenon is the outward cause of the myth, this would detract nothing from the myth, for many myths have meteorological and other natural phenomena as accompanying causes which by no means explain them. ... For primitive man any object, for instance an old tin that has been thrown away, can suddenly assume the importance of a fetish. This effect is obviously not inherent in the tin, but is a psychic product[6]

3. The UFO phenomenon is "real." This aspect of Jung's argument generates a great deal of confusion. Jung often used "real" to refer not only to external physical reality, but to the reality of the psyche. He was far more interested in what he termed "psychic fact." A psychic fact can be any statement, image, or belief that someone expresses. Unicorns are a psychic fact and, as such, have a certain psychic reality, part of which still exerts its influence by way of our fascination with stories of such creatures. Therefore one must be very cautious about Jung's use of "real."

Jung's positions are fairly conservative ones, to which he attempted to adhere in as rigorous a manner as he could; nevertheless, he took note of the reports available at the time and considered—more or less as a sideline—the evidence for other interpretations of the phenomena.

Salle, Ill.: Open Court, 1980), Daniel C. Noel's paper, "Beyond Projection: Jungian Psychology and the Recovery of the Mythic Perception of Nature" in *Artifex* 7, 1/2 (Spring/Summer 1988): 18–27, and to Lee Worth Bailey's article, "Skull's Lantern: Psychological Projection and the Magic Lantern" in *Artifex* 8, 1 (Spring 1989): 2–10.

6. *Flying Saucers*, p. 329. It is common for UFO buffs to reject Jung's assertions about the mythological and psychological aspects of the UFO phenomenon. This completely untenable position reveals a deep-seated fear that any such critique might be fatal to their beliefs. One finds similar fears among second-rate artists and writers. Jung, however—in contrast to Freud—rejected the idea that art could be entirely reduced to matters of personal complexes.

Unfortunately, Jung's purely speculative sallies into alternative interpretations have led to considerable misunderstanding—a very active misunderstanding that was prepared to latch onto anything to feed itself. This misconception has resulted in some ufologists claiming that Jung supported this, that, or the other theory, simply because he mentioned it and made a few cogent comments. Jung paid about equal time and attention to speculations that UFOs were insects,[7] that they were generated by parapsychological effects,[8] and that they could even be related to ball lightning (giving a prescient nod to Phil Klass) or as-yet-unknown manifestations of electromagnetism (anticipating Michael Persinger?)[9] as he did to the extraterrestrial hypothesis (ETH). This is especially so if one subtracts the many comments by Jung—comments he would probably not have bothered to make in the normal course of things—on the physical reality of extraterrestrial flying saucers that were aggressively elicited from him over the years by numbers of eager UFO buffs.

Did Jung believe that UFOs were really spacecraft manned by extraterrestrials?

THIS IS THE SINGLE ISSUE that I wish to address here. My conversations and correspondence with several ufologists has made it abundantly clear to me that evidence of even the weakest of Jung's endorsements of the extraterrestrial hypothesis (ETH) is of the utmost importance to them. This in spite of the fact that Jung was that most contemptible of things—an *armchair ufologist*. He did no fieldwork, he had available only a fraction of the vast ufological literature now available, and he indulged in psychological interpretations of UFO reports—a methodology now entirely out of fashion. Jung's comments on matters ufological, other than the psychological ones, were retailed from the opinions of active ufologists, such as Ruppelt and Keyhoe—reason enough not to become

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7. Ibid., pp. 316, 352.

8. Ibid., pp. 313, 314f., 411f., 416; "Letter to *Weltwoche* (Zurich), Jhg. 22, no. 1078 (9 July 1954): Further Supplementary Questions." In CW 18, p. 630.

9. "Letter," p. 628f.

too attached to his pronouncements on issues of the physical reality of UFOs. Be that as it may, the fact that several modern ufologists—and not only ufologists—cite Jung in support of the silliest and most unscientific of ideas has moved me to attempt to clarify as much as possible (and I believe it can be made quite clear) what Jung's position was in regard to extraterrestrial invasion of our airspace. The source for much confusion on Jung's beliefs derives from the letter from Jung to the weekly magazine *Weltwoche* (Zurich)[10] in response to a request for an interview. Several questions and answers followed, and all were printed in the same issue. Translated extracts from this interview were published in *Flying Saucer Review* (London), in *Courier Interplanétaire* (Switzerland), and in the *APRO Bulletin* (U.S.). The extracts were translated in such a way as to give the most favorable impression to the notion that Jung supported a spacecraft theory. None of these tendentious translations was submitted to Jung prior to publication.

These extracts received a great deal of publicity and were picked up by the international wire services. Jung's response to these unauthorized articles was unequivocal.

> As a result of an article published in the APRO Bulletin, the report has been spread by the press that in my opinion the Ufos are physically real. This report is altogether false. ... I expressly state that I cannot commit myself on the question to the physical reality or unreality of the Ufos since I do not possess sufficient evidence either for or against.[11]

And, in a letter to Major Donald E. Keyhoe:

> The article in APRO Bulletin July 1958, which caused all that stir in the press, is unfortunately inaccurate.[12]

In spite of these clear disavowals, certain ufologists continue, irresponsibly, to cite the spurious extracts in support of their contention that Jung believed in the reality of invading ETs.

Timothy Good does just this in *Above Top Secret: The Worldwide UFO Cover-up*.[13] In examining Good's claims and the way he presents them, I am not concerned with demonstrating Jung's actual position on UFOs, but merely with showing that Good's account of Jung's position

10. Jhg. 22, no. 1078 (July 9, 1954).
11. "Statement," p. 631.
12. "Letter to Keyhoe." In CW 18, p. 632.
13. London: Sidgwick & Jackson, 1987.

is inaccurate, misleading, and motivated by his own commitment to the ETH. According to Good:

> ...Jung made a thorough study of UFOs since first becoming interested in 1946, and in addition to being a consultant to the Aerial Phenomena Research Organization (APRO) wrote a book entitled *Flying Saucers: A Modern Myth of Things Seen in the Skies*, which has led sceptics to jump to the conclusion that he regarded the phenomenon as entirely psychological in origin. Nothing could be further from the truth. (p. 435)

Good is quite right here. Jung certainly stated that he did not think that—if the reports of sightings were to be regarded as accurate—the UFO phenomenon was purely psychological. Good cites the following passage, which purports to be quoted from Jung:

> A purely psychological explanation is ruled out by the fact that a large number of observations indicate a natural one, even a physical one.... The American Air Force (despite its contradictory statements), as well as the Canadian, consider the observations to be real.... However, the 'discs' ... *do not behave in accordance with physical laws* but as though without weight, *and they show signs of intelligent guidance, by quasi-human pilots* [Original emphasis]. (p. 435)

I assume that the passage above is an edited version of:

> The possibility of a purely psychological explanation is illusory, for a large number of observations point to a natural phenomenon, or even a physical one.... Despite its contradictory statements, the American Air Force, as well as the Canadian, consider the sightings to be "real," and have set up special bureaux to collect the reports. The "disks," however, that is, the objects themselves, do not behave in accordance with physical laws but as though they were weightless, and they show signs of *intelligent guidance* such as would suggest quasi-human pilots. Yet the accelerations are so tremendous that no human being could survive them.[14]

It should be noted that the translation quoted by Good has certain features that are more supportive of the extraterrestrial hypothesis: there are no quotation marks around "real"; the subjunctive phrase "such as would suggest" is replaced by "by," with no qualification; the words set in italics and denoted by Good as "original emphasis" are not the same; and the sentence "Yet the accelerations are so tremendous that no human being could survive them" is left out of the quotation altogether. This last sentence indicates that Jung's assertion of "quasi-human" pilots is based on the inference that *human* pilots would be killed by the

14. "Letter," p. 627.

acceleration—*not* that he had any other special knowledge or information about such hypothesized pilots. Good's quotation is at substantial variance from the version published in the superbly edited *Collected Works*. It seems apparent that Good is uncritically citing the unauthorized versions of Jung's 1954 statements—versions that even UFO buffs recognize as spurious.[15]

Good quotes the letter from Jung to Major Donald Keyhoe to support his contention that Jung's position on the government cover-up of UFO information was "unequivocal":[16]

> If it is true that the AAF or the government withholds tale-telling facts, then one can only say that this is the most unpsychological and stupid policy one could invent. It is self-evident that the public ought to be told the truth, because ultimately it will nevertheless come to daylight. There can hardly be any greater shock than the H-bomb and yet everybody knows of it without fainting.

"If it is true" is not an unequivocal way of putting things. Jung is unequivocal about his opinion of the military *if* it is concealing information. He is *not* unequivocal about *whether* they are in fact doing so. He is merely speculating.

The following quote[17] also originates from the unauthorized extracts:

> If...the extra-terrestrial origin of the phenomena should be confirmed...it would put us, without doubt, in the extremely precarious position of primitive communities today in conflict with the superior culture of the whites: the rudder would be removed from our grasp, and we should lose our pleasant dreams.
>
> Naturally, it would be chiefly our science and our technology which would have to be consigned to the scrap-heap. What such a catastrophe would mean on the moral plane we can in some sort judge by the ruin of primitive cultures of which we are the witnesses. *That the construction of these machines proves a scientific technology, and one immensely superior to ours, admits of no two opinions.*[18] Just as the Pax Britannica put an end to the disputes between the tribes of Africa, so our world could unroll its Iron Curtain and use it as scrap iron, with all the millions of tons of guns, warships and munitions. But we would have been 'discovered' and colonized—sufficient reason for universal panic!
>
> If we wish to avoid such a catastrophe, the authorities in possession of important information should not hesitate to enlighten the public as soon and as completely as possible and should, above all, stop these ridiculous antics of mysteries and vague allusions [Original emphasis].

The "original emphasis" asserted by Good does not appear in the version to be found in the *Collected Works*. Apparently, someone also substituted the more definite word "these" for the more hypothetical "such" in the "emphasized" sentence.

Good also claims that Jung was a consultant to the Aerial Phenomena Research Organization (APRO).[19] It is worthwhile to see how Jung regarded this relationship:

> My relations with APRO are confined to the following: while I was collecting material for the above-mentioned book [Flying Saucers], the APRO Bulletin approached me in a friendly manner. When this organization recently asked me if they might consider me to be an honorary member, I consented. I have sent my book to APRO to inform them of my position in regard to the Ufo question. APRO advocates the physical reality of the Ufo with much zeal and idealism. I therefore regard its misleading article as a regrettable accident.[20]

Scarcely the sort of endorsement one would expect from a committed consultant! It may be that Jung casually agreed to be a consultant, even though he apparently did not remember doing so;[21] on the other hand, it is well known how eagerly fledgling organizations with little recognition will leap for the opportunity to include a famous name on the letterhead. This issue is open to speculation.

Timothy Good was also the coauthor, along with Lou Zinsstag, of

15. The anonymous author of CSI (Civilian Saucer Intelligence) *Publication #27*, saucer believer though he obviously is, even admits that the quotes Good continues to cite at this late date are inaccurate and slanted. See *CSI Publication #27* ([New York]: typescript, hand-stamp-dated "Jul 1 1959"), p. 2.

16. Good, p. 436. Compare with the version to be found in "Letter to Keyhoe," p. 633.

17. Good, p. 436.

18. This sentence in italics should be compared with the version to be found in "Letter," p. 629. Of course, Jung means that *if there were* machines with the performance characteristics indicated by the reports, they would represent a technology far in advance of our own.

19. Good, p. 435.

20. "Statement," p. 632.

21. *CSI Publication #27*, p. 5.

the very silly book, *George Adamski: The Untold Story*,[22] which, among other bizarre arguments designed to rehabilitate Adamski—one of the most thoroughly debunked of UFO-hoaxsters—attempts to defend his claim that the other side of the moon has lakes, mountains, and vegetation. Lou Zinsstag laments the maliciousness of the Swiss weekly, *Weltwoche*, for subsequently publishing a note clarifying the misunderstanding provoked by the unauthorized extracts taken from that publication. That note concluded that "...via this intricate path [by way of the unauthorized mistranslations], C. G. Jung was made to look like a gullible believer in flying saucers" (p. 46).

CSI Publication #27

UFO SCHOLARS will recognize *CSI Publication #27* as, perhaps, the strongest of all attacks on Jung with regard to his position on UFOs. It is anonymous[23] and is very polemical in tone. The sour grapes attitude of the writer(s) leads to some exceedingly strange arguments, including direct attacks on Jung's ability and knowledge as a psychologist.[24]

The author of *CSI Publication #27*—at least in the early pages of the document—gives the impression of being an intelligent, thorough individual. His reason, however, is soon devoured by a gobbling, abject belief in the ETH. Since many of the points he made in this paper have formed the substance of subsequent publications regarding Jung and UFOs it is worthwhile examining them in some detail.

In general, the feeling one gets from the author of the CSI publication is that Jung was, in some sense, *supposed* to have written a treatise on the reality of extraterrestrials, and that by not doing what he never intended to do, he had somehow betrayed ufologists and had not told the truth. The author is perplexed and angered by the ambiguities and

22. Kent, England: Ceti Publications, 1983.

23. Actually, *CSI Publication #27* was written by some combination of Alexander Mebane, Isabel Davis, and Ted Bloecher, who were the chief organizers of CSI of New York (correspondence between Alexander Mebane and Patrick Huyghe, November 28, 1988).

24. For a calmer evaluation of Jung's contributions in his ufological role, see Ronald D. Story's entry on Jung in *The Encyclopedia of UFOs*, ed. Ronald D. Story (Garden City, N.Y.: Doubleday, 1980), pp. 188–189.

contradictions of Jung's statements. The psychological commentaries are, for him, unintelligible and represent an inexplicable detour from the really important ideas—those concerning the possible reality of the ETH. He tries with considerable energy to throw the the psychological ideas out of consideration, even suggesting an alternate way of reading the text of *Flying Saucers*... so that one may avoid reading the psychological commentaries altogether.[25]

The CSI author notwithstanding, we may comfortably assume that Jung, a pioneer psychologist of international standing, really did wish his work to be considered a psychological study. In relation to that, he considered himself to be on an empirical project devoted to elucidating the psychic aspects of the phenomenon. Jung states quite clearly that his expertise and authority do not extend beyond that range. Expecting this to be understood, he ventured what must be regarded as opinions and speculations. For Jung, even those speculations that went beyond the limits of the psychological nevertheless evoked in him new ideas of psychological interest. This fact, combined with his years of psychological investigation, with its inherent ambiguities and paradoxes, produced statements in his writings that, when taken at absolute face value, are indeed contradictory. This, by the way, is not a problem that Jung vengefully visited upon ufologists. Psychologists—even Jungian psychologists—often have the utmost difficulty in sifting out Jung's exact position on any number of psychological concepts. This is an important point. Jung did not single out his work *Flying Saucers* as a special opportunity to exercise a newly discovered personal desire to be ambiguous. A little of this ambiguity is relieved, however, by Jung's statement, in 1957, to Lou Zinsstag, a complete saucer believer, that his book on flying saucers would be coming out soon, and that she "would probably not like it much."[26] Thus Jung indicated, in advance of publication, that he regarded his book as skeptical with regard to the expectations of the saucer-believer.

Let us look at some actual ambiguities and contradictions (other than Jung's ideas of "seeing" and of what is "real") in his UFO book—one example from the "real" and one from the psychological.

One of the most definite statements Jung makes is in regard to the detectability of UFOs by radar. I strongly feel that Jung's serious

25. *CSI Publication #27*, appendix 3, p. 1.

26. Zinsstag and Good, p. 48.

consideration of this and the idea of a government coverup was determined to a large extent by his favorable opinion of Keyhoe's writings and the friendly correspondence he and Keyhoe carried out.

Jung's strongest statement with regard to radar occurs in *Flying Saucers*, p. 413:

> So far as I know it remains an established fact, supported by numerous observations, that Ufos have not only been seen visually but also have been picked up on the radar screen and have left traces on the photographic plate. I base myself here not only on the comprehensive reports by Ruppelt and Keyhoe, which leave no room for doubt in this regard, but also on the fact that the astrophysicist, Professor Menzel, has not succeeded, despite all his efforts, in offering a satisfying scientific explanation of even one authentic Ufo report. It boils down to nothing less than this: that either psychic projections throw back a radar echo, or else the appearance of real objects affords an opportunity for mythological projections.

Putting aside the fact that the very next sentence after this starts with "Here I must remark that even if the Ufos are physically real...," we seem to have pretty positive endorsement of the radar effect. At this point, I must also put aside questions of the state-of-the-art in the 1950s with regard to radar and the glitches, both known and unknown, that might have occurred with greater or lesser frequency.

Jung, however, in his irritatingly contradictory style, still expressed skepticism about radar. Early in *Flying Saucers*, he states that he has consulted with Max Knoll, a radar specialist, and that what he had to say with regard to the reliability of the radar sightings was "not encouraging."

In a letter to Charles B. Harnett (Dec. 12, 1957) Jung remarks that

> The only tangible fact seems to be the radar echo, but I am informed by experts on radar that such observations are not beyond reasonable doubt.[27]

But perhaps the most revealing statement by Jung about radar and Jung's *real* overall opinion occurs in his *Flying Saucers*:

> From many of the reports, particularly the early ones, it is evident that the Ufos can appear suddenly and vanish equally suddenly. They can be tracked by radar but remain invisible to the eye, and conversely, can be seen by the eye but not detected by radar. Ufos can make themselves invisible at will, it is said, and must obviously consist of a substance that is visible at one moment and invisible at the next. The nearest analogy to this is a volatile liquid which condenses out of an invisible state into the form of drops. In reading the old texts one can still feel the miracle of disappearance and reappearance which the alchemists beheld in the vaporization of water or quicksilver ... The fantasies born of musing over the steaming cooking-pot—one of the most ancient experiences of mankind—may also be responsible for the sudden disappearance and reappearance of the Ufo. (p. 332f.)

Here Jung is quite ready to throw radar in with visual sightings and interpret them together in alchemical terms, as he did with many patients' fantasies and dream images. This indicates very strongly Jung's bias in favor of a psychic/psychological interpretation—even with regard to the physical evidence produced by radar. At the very least, this passage indicates that Jung was not thinking of the radar evidence in exactly the same way a hard scientist would. This again supports my assertion that, for Jung, the whole manner of discussing reality was quite different from that understood by most people, and by ufologists in particular.

This discussion of radar has led to the point where we must consider Jung's ideas of the relationship of psychic phenomena, particularly parapsychological phenomena, to the question of the reality of UFOs. This idea is, again, one of considerable controversy among ufologists and, again, Jung's expression of his ideas on this score seem ambiguous and contradictory.

Those quotations that are cited against Jung believing in UFOs as a parapsychological phenomenon are the following:

> The...hypothesis that Ufos are something psychic that is endowed with certain physical properties seems even less probable, for where should such a thing come from? If weightlessness is a hard proposition to swallow, then the notion of a materialized psychism opens a bottomless void under our feet. Parapsychology is, of course, acquainted with the fact of materialization. But this phenomenon depends on the presence of one or more mediums who exude a weighable substance, and it occurs only in their immediate vicinity. The psyche can move the body, but only inside the living organism. That something psychic, possessing material qualities and with a high charge of energy, could appear by itself high in the air at a great distance from any human mediums—this surpasses our comprehension. Here our knowledge leaves us completely in the lurch, and it is therefore pointless to speculate any further in this direction.[28]

27. *Letters*, ed. Gerhard Adler and Aniela Jaffé, vol. 2: *1951–1961* (Princeton, N.J.: Princeton University Press, [1953] 1975), p. 403.

28. *Flying Saucers*, p. 416.

And:

> It is hardly possible to [discuss] the analogy of the Saucers with parapsychological phenomena, since a basis for comparison is totally lacking. If we wished to take such a possibility seriously, it would first have to be shown that the "apparitions" are causally connected with psychic states; in other words, that under the influence of certain emotional conditions a major population group experiences the same psychic dissociation and the same exteriorization of psychic energy as does a single medium. All we know at present is that collective visions do exist. But whether collective *physical* phenomena, such as levitations, apparitions of light, materializations, etc., can also be produced is a moot question. At present any reference to the parapsychological aspect only demonstrates the boundless perplexity in which we find ourselves today.[29]

I especially want to draw the reader's attention to the context of the emphasized word "physical" in this paragraph. Clearly, Jung also uses the word to cover a range of possibilities. So when Jung says that a merely psychological explanation won't do, he may well be considering sources of physical manifestation exclusive of those familiar to mainstream science.

In fact, Jung does consider that parapsychological factors might be involved.[30] Early in the text of *Flying Saucers*,[31] he brings up his theory of synchronicity in connection with UFOs, and on p. 411f. he goes into a considerable discussion of parapsychology and psychokinesis in connection with the subject. His statement that "the notion of a materialized psychism opens a bottomless void under our feet" may, without difficulty, be regarded as ironic in tone.

Much more explicitly, in a letter to Fowler McCormick (March 20, 1956):

> One does not even know for certain whether [the Ufo] is a natural phenomenon, or a contrivance invented by beings comparable to men, or rather a beast like animal travelling in space, a sort of huge space-bug, or—last but not least—a parapsychological phenomenon....[32]

29. "Letter," p. 630.

30. Parallels between aspects of UFO reports and phenomena common to parapsychology have been noted by the parapsychologists I. Grattan-Guinness and Manfred Cassirer.

31. P. 313.

32. *Letters*, vol. 2, p. 295.

In order to read Jung properly, a definite prerequisite is a high tolerance for ambiguity. Such tolerance is not a major trait of the average ufologist. But let us leave this topic of Jung's contradictions and ambiguities and go on to some specific criticisms, made by the author of *CSI Publication #27*, of other aspects of *Flying Saucers*.

One point, which might seem minor to anyone but the author of the CSI document, involves the meaning of the German word *Wesenheiten*. The author begins by complimenting the translator of *Ein moderner Mythus* into English, R. F. C. Hull.

> Hull's translation reads well and is reasonably accurate. However, an important exception should be mentioned: in both Chapter IV and VI Jung refers to the UFOs as *Wesenheiten* (beings, entities). And in both places we find that the translator has suppressed this idea, substituting "objects" or "phenomena" for the correct rendering "entities." The effect is to obscure from the English reader what is perhaps the most interesting point in the whole book: Jung's independent rediscovery of the space animal theory.[33]

After reading the CSI document, one is impressed by how much time and effort the author spent on things less interesting than the space-animal theory. This translation issue was picked up by Richard Toronto in his paper "Did Carl Jung Believe in Flying Saucers?"[34] and used (as far as I can tell) to bolster the idea that Jung believed the UFOs to be real—and maybe space insects as well.

Having been a graduate student in German literature and a translator for a major biomedical company for a few years, I was suspicious of this translation of *Wesenheit*, a term that is very difficult to translate. The dictionaries give a variety of possible translations, some of which support the interpretation by the CSI author, and some that do not. Both sorts of interpretation are usable in the context of what Jung was saying. Relying not on dictionaries, then, but rather on common usage, I consulted a prominent German professor at the University of Minnesota by phone. Without giving him any indication of what I was working on, I asked him, first: what the root noun of *die Wesenheit—das Wesen*—meant. He laughed, then replied: "There are some words that are impossible to translate. [*Das Wesen*] means "numinal," "nature," the character of a person, the essence of something. [It is] one of the words

33. Appendix 3, p. 3.

34. Article in *Argosy UFO* (May 1977). The article is essentially a less polemical summary of the issues stated in *CSI Publication #27*.

Germans love to use because it is so nebulous." I next asked him what *die Wesenheit* meant. "Ah, that is the abstract[35] of *das Wesen*." He laughed again. "It can even be a term for God. It is the catchall term for anything with a great many aspects. It is an abstraction of an abstraction."

It is clear that Jung's choice of the word *Wesenheiten* was an excellent one. The term could be considered to convey no position at all with regard to the phenomenon; or, if anything, the ideas imbedded in it of the "numinous" and of "God" and "nature" would fit in very well with Jung's general approach.

Another error in the CSI publication, which I have difficulty understanding, involves the accusation that Jung "applies 'his' space-animal hypothesis (of whose prior existence he is evidently entirely ignorant) to the interpretation of two UFO cases reported nearly four centuries ago" (p. 7). The problem here is that it seems unlikely that Jung took any special credit for this "discovery," since Jung cites Gerald Heard's hypothesis that flying saucers are a species of bees from Mars. In any case, I know of other nonufological people who have come up with the space-insect/space-animal idea independently. Furthermore, Michel Meurger, in his groundbreaking study, *Lake Monster Traditions: A Cross-Cultural Analysis*, has demonstrated, by way of actual field studies, that stories about anomalous animals, such as lake monsters, become transformed—according to the events and spirit of the times—first, into technological contrivances of some familiarity and mystery, such as secret Nazi submarines, and then into much more mysterious UFO-like vehicles with extraordinary performance characteristics.[36] This deep folklore connection between anomalous animals and UFOs was unknown to Jung, but he would certainly have found this information useful. Along similar lines, there is evidence that the legends of the American Indian Trickster figure have been incorporated into reports about "phantom helicopters" and anomalous cattle mutilations.[37]

35. The suffix *-heit* or *-keit* in German turns the root noun into an abstraction: *das Mensch* means "man"; *die Menschheit* means "mankind." As the reader has noted, *das Wesen* is already abstract and exceedingly vague, hence the German professor's amusement at *die Wesenheit*.

36. Michel Meurger, *Lake Monster Traditions: A Cross-Cultural Analysis* (London: Fortean Tomes, 1988), pp. 77, 82, 102–103, 112, 114–115, and 285.

37. Dennis Stillings, "Helicopters, UFOs, and the Psyche." *Artifex* 7, 3 (Fall 1988): 2–14.

One of the very desperate ideas that the CSI author puts forward is that Jung's book, *Ein moderner Mythus*, was intended to be read only by "his coterie of students and admirers, but that when he found his views suddenly thrust into an embarrassing notoriety among the *hoi polloi*, he yielded to the temptation to beat a strategic retreat"; and "For the press and public, 'scientific' skepticism; for friends and initiates, space insects!" (p. 7) This is, of course, nonsensical. Aside from the fact that *Ein moderner Mythus* was published by the well-known Rascher Verlag of Stuttgart,[38] Jung's status, especially in Europe, was such that it was scarcely possible that widespread discussion of the book would not occur. The fact that it didn't cause a Jung-believes-in-ETs-and-their-spaceships uproar is that most readers of the book were not caught up in the concerns of the ufologists of the time. Since Jung was a famous psychologist, the book was taken for what it was—a psychological monograph. In short, neither the intelligentsia, nor the hoi polloi, read the book from the UFO buff's perspective—a perspective that tends to disregard the straightforward and commonsensical view of Jung's work. It may also be assumed that Europeans, reading *Ein moderner Mythus* in the original—and therefore without benefit of the "magic" of a ufologist's translation—did not find the work to be indicative of a serious commitment to the "reality" of UFOs.

This assertion—that Jung's book was conceived as a quasi-private document on his belief in the reality of UFOs—is further refuted by the fact that Jung expressed himself quite *skeptically* about UFOs in private correspondence to friends and acquaintances, as can be verified easily by reading his published letters. Much is also made of Jung's concern over notoriety and fear for his scientific reputation. This is the reason, ufologists claim, that he backed down from his pro-ETH position.

Again the extreme insularity of ufologists is clearly demonstrated. As has been said, "When your only tool is a hammer, everything looks like a nail." The fact is that Jung's theories and hypotheses regarding archetypes, the collective unconscious, and synchronicity (to mention

38. Jung's book also received at least two major reviews in large circulation publications: Bernard Martin's "Fliegende Tassen und so weiter" in *Neue Schau* 19 (1958): 192–193; and Aniela Jaffé's "The 'Flying Saucers'—A Modern Myth, According to C. G. Jung," in the *Swiss Review of World Affairs* (May 1958): 17–19. Martin points out, quite rightly, that "Professor Jung's voice is listened to throughout the world...."

but three) were met with tremendous hostility from the scientific community—as his defense of Freud and psychoanalysis had been years before. Later, in spite of the potential consequences to his career, he challenged Freud's considerable authority. The publication of *Answer to Job* caused an enormous furor that went all the way to the Vatican and engendered attacks from such notables as Martin Buber and Victor White, causing Jung ultimately to lose the close friendship of the latter. In the context of these issues and conflicts having real, immediate, and serious consequences for Jung, ufological squabblings are very small potatoes.

There are numerous additional criticisms to be found in *CSI Publication #27*, but they are simply not worthy of consideration, and reflect a bitterness and disappointment that one usually finds only in cases of extreme religious disillusionment.

Jung continued to express skepticism about the reality of UFOs right up until his death. Perhaps Jung's last words on the subject were said to Eugene Rolfe during an intimate interview just six months before Jung's death. A young man, knowing of Rolfe's impending visit to Jung, asked him to ask Jung if he had changed his opinion about flying saucers. Jung responded: "I had no opinion about them! I am just interested in them from the psychological side."[39]

Afterword

SOME MONTHS AGO, I felt that one of the simplest ways to find out what Jung believed about flying saucers would be to write to someone who had known him personally and intimately. The most obvious choice for me was Dr. Marie-Louise von Franz. Von Franz had been Jung's student, research assistant, and colleague almost continuously over a period of some 27 years. She collaborated with Jung on his studies in alchemy, writing a companion volume, *Aurora Consurgens*, to Jung's difficult late work, *Mysterium Coniunctionis*, and contributed substantially to the writing of *Aion*. She also collaborated with Emma Jung (C. G. Jung's wife) on *The Grail Legend*, and brought this work to completion after Mrs. Jung's death. I wrote to Dr. von Franz regarding Jung's beliefs about flying saucers and received the following reply:

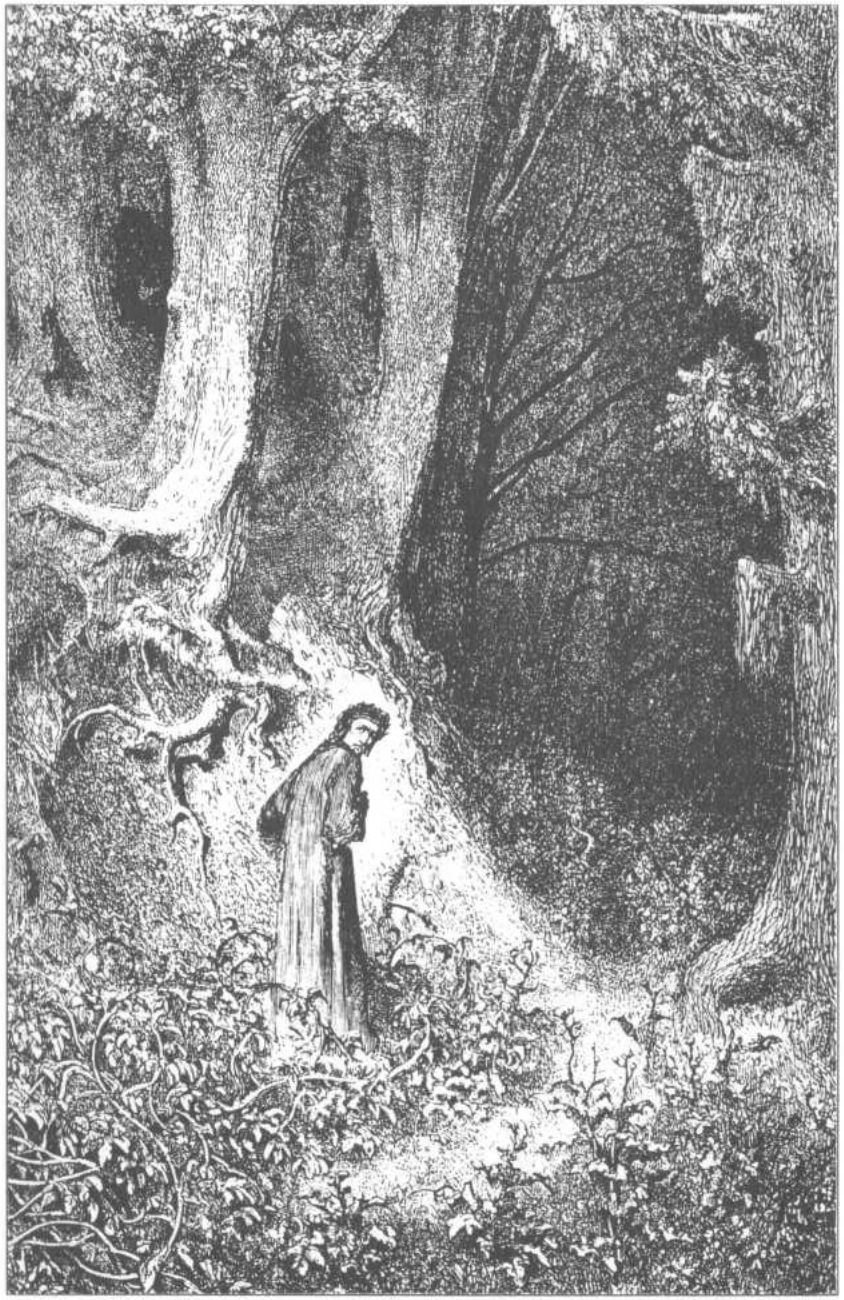
39. Eugene Rolfe, *Encounter with Jung* (Boston: Sigo Press, 1989), p. 212.

Dear Mr. Stillings,

Neither the early Jung nor the late Jung believed in the reality of extraterrestrial ufos. He thought there was "outside in matter" something unknown behind it. But he was interested in that there were such powerful *fantasies* around them. *They are psychically real*. In his paper he analyzed the meaning of these fantasies. That's all.

All my best wishes

Marie-Louise v Franz



Gustave Doré, *The Forest* (in *The Doré Illustrations for Dante's* Divine Comedy [New York, 1976], from section "The *Inferno*")

Ufology Considered as an Evolving System of Paranoia

Martin S. Kottmeyer

UFOLOGY IS A SPECIES of paranoia. True or false? In common usage, paranoia is exemplified by individuals who believe that others are persecuting or spying on them. Such people will describe events and point to evidence that some sort of covert plot is being directed against them. For those confronted with making judgment on these beliefs, the issue is generally one of the individual's interpretation rather than his facticity. The evidence is real enough, but is the interpretation valid, or is the person applying, in Jacques Lacan's phrase, "a novel form of syntax" in expressing his experience of the world? The paranoid's experience of the bond of the human community is troubled, and there is a resultant distortion of his style of thought, with inflation in the significance of trivial things in the environment. A torn letter is taken as evidence of CIA surveillance. That the letter is junk mail is a criticism that will only temporarily faze his confidence in the general frame of his beliefs. The disparity between the strangeness of the claim and triviality of the proof, so striking to the onlooker, is ignored in the need to believe that some power is intent on subverting his life.[1]

In this most common sense, ufology should have been recognized as a manifestation of the paranoid style of thought decades ago. Amid the silly political ploys of ufologists like Richard Haines to gerrymander solved UFO reports out of existence by linguistic fiat,[2] it is easy to lose sight of the fact that the *U* in *UFO* stands for "unidentified," not "unexplained." The word contains an important connotation and

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Martin S. Kottmeyer, M.A. (Magonian Author), has provided on demand an article of such a standard as shall be deemed suitable for the discerning readers of *ARCHAEUS*.

1. Catherine Clement, *The Lives and Legends of Jacques Lacan* (New York: Columbia University Press, 1983).

2. "Defining the UFO," in Hilary Evans, ed., *UFOs: 1947-1987* (London: Fortean Tomes, 1987), pp. 170-174.

suggests a presumption. The flying object has not provided identification of itself. No radio contact. No flight plan. Remember, the term was introduced by the Air Force. The initial suspicion was that Russian spycraft were breaching U.S. security for unknown ends. The escalation of the hypothesis to suspicion of extraterrestrial reconnaissance retained the presumption of a furtive spying intelligence. The manner of presentation of their reality never made great sense, and the Air Force eventually stated that UFOs were not a direct threat to U.S. security. Time has fully borne out that judgment. Civilian UFO investigators, however, argued that even one unsolved UFO report held enormous implications and continued to entertain the interpretation of UFOs as evidence of extraterrestrial visitation.

Apart from the hoaxes, the physical evidence used to argue UFO reality is as trivial as the things used to support the more personal delusions of other paranoids—lost rings, dimming lights, mechanical failures, unexplained medical ailments, overinterpreted photographs, etc. UFOs never melt cars into radioactive puddles, snatch up football stadiums, invert amino acid handedness in victims, or leave behind slabs of multiquark strong force adaptors when they crash. In short, there is nothing that requires an extramundane explanation. This is not to say that there is always an obvious mundane solution, but even less airy paranoids can ask questions hard to answer. Common sense arguments directed at the strangeness of the frame of belief are generally dismissed. The problem of noncontact, first advanced by the father of ufology himself, Charles Fort, has been termed a debunker's ploy to subvert UFO research or merely labeled irrelevant.

No one would question that this or that individual ufologist is paranoid, but the collective enterprise has somehow managed to escape the notice of the diagnosticians. By faulting the reality-testing processes of ufology, orthodox science has implicitly exiled it among the psychoses.[3] It never bothered to explain the ufologists' delusion, however. The oversight is regrettable at least from the humanitarian point of view that one should try to understand those he opposes and gain, if not empathy, perspective and depth. But science has also missed the philosophical pleasure of forming an esthetic gestalt of the history of UFO belief.

The exercise in taxonomy does not result merely in a descriptive

3. In this statement I am following John Frosch's opinion that flawed reality-testing is the defining chracteristic of psychosis. See John Frosch, *The Psychotic Process* (New York: International University Press, 1983).

conclusion. The realization that ufology is a species of paranoia means that the psychological literature on paranoia will provide insights into the dynamics of UFO belief. Certainly, the most intriguing fruit yielded by a consideration of the clinical profile of paranoia, is the discovery that paranoid beliefs are not static facets of personality. They evolve. In fact, paranoia follows a well-defined progression that is remarkable in the "almost monotonous regularity" of its development. It advances through a series of stages that begins with shame and ends in delusions of grandeur. The full schematic runs as follows:

A precipitation factor—a social setback or a slight or humiliation
A sensitivity to external contacts
An asocial withdrawal of some kind
Subjective preoccupations
Hypochondriasis—the search for medical verification of illness and failure to find it
Increased concern, even obsession, with bodily functions
Increasing worry—why? What? When?
Irrational revelation—the formulation of a manufactured insight into how the illness happened
Somatic delusions and retrospective falsification of the origins of the physical complaint
Projection—the belief the illness is caused by an external factor
Systematization of the delusion, clarification, shift of anxiety and consequent reintegration of personality
Conspiracy logic (interpretation of events as links in a conspiracy) with a widening circle of persecutors worldwide
Puzzlement about why persecution has focused on self
Delusions of grandeur and increasing grandiosity
Recognition of an important mission such as saving the world or being a messenger of God
Cosmic identity—belief that "I am the universe" or "I am God."

There is a striking correspondence between this progression and the history of ufology.[4]

If UFO belief behaves like other systems of paranoia, it should begin in social setbacks and humiliations. On the sociological level, Donald

4. Frosch, *Psychotic Process*, p. 64.

I. Warren's study of Gallup poll data offers evidence that social setbacks may be a common element in the histories of UFO believers. Warren found that highly educated males who were stuck in lower-paying occupations than they were educated for are five to sixteen times more likely to report UFOs than their fellow students who "made it." Warren termed this condition the "status inconsistency theory."[5]

On the historical level, the origin of ufology as a discipline is credited to Charles Fort. Damon Knight's biography of Fort gives clear proof that Fort's paranoid syntax originated in a social setback. As a young man, Fort traveled around the world with the definite purpose of accumulating experiences and impressions of life so as to become a writer. After a few years he settled down with a wife and began to write. In 1905, he was briefly hailed as a new and rare literary star, but his ambitions went largely unrequited. By 1906, he was harboring intense feelings of bitterness and hatred. Months passed without his being able to sell any of his work. Images of suicide filled his mind. He was crushed by the poverty he was living in. He turned to novels instead of short stories and in 1909 published *The Outcast Manufacturers*. It fell into neglect. He withdrew from life and immersed himself in reading. Little is known about the next few years, partly because he destroyed his notes and writings. We do know he wrote a crank work called X, which revolved around the idea that Mars invisibly controlled all life on earth by means of rays, rather as light in a movie camera controls the images on a sensitive film. (Rarely do you see projection taken quite so literally!) Fort followed this by another excessive work called Y (around 1915). It apparently involved a sinister civilization at the South Pole from which Kaspar Hauser, a mysterious boy who showed up in Nuremberg in 1828, had hailed. Fort supposedly says that Hauser was murdered to prevent him from revealing the truth about "Y-land." Both X and Y went unpublished and apparently were trashed. In a correspondence with Theodore Dreiser in 1916, Fort fancied himself being in "communion with strange orthogenetic gods." By 1919, the progression was complete. *The Book of the Damned* advances a philosophical position that Fort calls Intermediatism which argues that all acts of identification are arbitrary because reality, the Universal, is one intercontinuous nexus in which all seeming things are but localized expressions of independence. In Fort's clever analogy, "I think we're all bugs and mice, and are

5. "Status Inconsistency Theory and Flying Saucer Sightings," *Science* 170 (November 6, 1970): 599-603.

only different expressions of an all-inclusive cheese." Wan tracings of paranoid syntax can be discerned in a number of his musings: the excluding System that excludes all others, that "quasi-opposes" the data he has collected; the surreptitious Visitors that secretly communicate with esoteric cults who direct humanity, etc. Fort had been a class clown in school, and the clown in his personality impishly plays with beliefs that the earth may not be round or "that science and imbecility are continuous." The term *paranoid* thus seems somehow inappropriately overstated as descriptive of the man. In fact, there is such erudition, sophistication, and good-natured fun in his books that I still think him a veritable saint over all who succeeded him. The central point, however, must not be missed: ufology began in the paranoid musings of a failed novelist.[6]

Ufology as a cultural phenomenon originates in a different man. It was Kenneth Arnold's report of an impossibly fast-moving group of unknown objects near Mount Rainier, which propelled the idea of flying saucers into a worldwide myth. The investigations of J. Allan Hynek and subsequent debunkers, I have learned from my reassessment of the facts of the case, were frankly bungled.[7] A plausible solution was possible, but between incorrect presumptions and failure to see the obvious it was missed. Arnold's observations were all consistent with his seeing a distant flock of swans at a shallow viewing angle. I do not fault Arnold for an honest puzzlement under conditions that made identification unlikely and I think a bit of righteous indignation against his detractors was fully indicated. What I do fault is Arnold's style of interpretation. His initial interpretation of the objects as military aircraft was reasonable as a first guess, but after he performed some calculations showing that the objects had been traveling over 1700 miles per hour, there clearly had to be some rethinking, since such speeds were far in excess of anything flown in 1947. But instead of abandoning the hypothesis, he escalated it. He drifted into a belief that the objects were missiles being tested secretly by the U.S. or some foreign government. This suggests a paranoid orientation in his thinking. This would be only speculation had not Greg Long done an interview with Arnold years later and uncovered a clear slant in his beliefs toward conspiracy logic and

6. *Charles Fort: Prophet of the Unexplained* (New York: Doubleday, 1970).

7. Martin S. Kottmeyer, *The Schlimazl Factor: Or, What Good Is an Alien You Can't Party With?* MS., n.d.

grandiosity. Arnold believed in 1981 that Hynek was probably "still working with the Air Force," a ludicrous idea from the standpoint of the politics of ufology but psychologically explicable as due to the animosity Arnold would bear Hynek for his debunking attempt. Arnold's belief that the government was deeply fearful of phenomena like UFOs, because they would "cause their self-destruction," bespeaks the grandiosity of an advanced system of paranoia. Arnold's background provides further grist for the mill of the diagnostician. In his early years he showed great promise as an athlete. He was selected all-state end in 1932 and 1933 for North Dakota, had entered U.S. Olympic trials, taught swimming and diving, and had planned to use his athletic talent to achieve a college education. On entering college, however, his plans collapsed because of a knee injury. With no finances, he dropped out and in time became adept at selling firefighting equipment.[8] Thus we see again the role of social setbacks in originating the belief in UFOs.

With the origin accounted for, we can move on to the evolution of ufology. For convenience it will be treated as a collective phenomenon rather than as the work of individuals. Ours will be a somewhat "cooked" history, but it should be fairly true to the major trends.

Early ufology was characterized by oversensitivity to personal interactions. Many ufologists withdrew and chose not to share their research with anybody. Feuds existed between all the organizations involved in saucer belief. The Air Force itself forbade talk about UFOs to civilians. The period has been termed ufology's Dark Age. Ufology as a body turned inward on itself. Some ufologists turned to studying the backgrounds of other ufologists. Donald Keyhoe kept files on everybody. Others collected "seed catalogues" of UFO sightings and took to searching for patterns. By playing connect the dots in this way, Aimé Michel invented the delusion of orthoteny. Expressing a growing fear, he asked, "Why does this sword of Damocles hang over our heads, year after year, without falling?" The fear of invasion became palpable by the mid-1960s, and all ufologists predicted that the mystery would break soon. Some proclaimed that UFOs were hostile and pointed to injuries and mechanical disruptions attributed to UFOs.[9]

Ufologists called for Congressional hearings and demanded that the

8. Brad Steiger, *Project Blue Book* (New York: Ballantine Books, 1976), p. 26.

9. John A. Keel, "The Flying Saucer Subculture," *Journal of Popular Culture*, 8, 4 (Spring 1975): 871-896.

reality of UFOs be verified and acknowledged. The Condon Committee was set up and, of course, deemed UFOs to be harmless to security interests and lacking in scientific value. Meanwhile, UFO books flooded out of publishing houses, complaining that UFOs *were* a real and serious problem. The invasion, however, never materialized. What, then, were UFOs up to? How long had this been going on? The New Ufologists ransacked the mythologies of the world and saw parallels in ancient religions and the fairy faith. An irrational insight arose: the Phenomenon is deceiving us to make us believe in it. Hypnosis as a memory-enhancer made inroads among some researchers.

By the 1970s, the belief had become widespread that some external agent was engineering UFO experiences in the minds of UFO percipients. Influencing-machine fantasies began to clog the growing vocabularies of ufologists with phrases like control systems, psychotronics, the superspectrum, ultraterrestrials, alternate reality theory, space beams, cosmic consciousness conditioning, tensor-beam monitored knowledge implants, psychokinetic effects on brain cells, superminds, and Geopsyche.[10] Around 1974, a new, stern, businesslike ufology replaced the old amateurs. The anxieties of a couple of years before suddenly lifted.[11]

In the late 1970s, Jacques Vallee began to advance the "Martian hypothesis," which postulated government manipulation of UFO belief. Alternatively, he felt, some occult group could be engaging in a deception.[12] Elsewhere, old rumors of a government conspiracy to withhold the remains of UFO crashes began to be taken seriously. Though the retrievalist fantasy was initially resisted, it soon came to occupy center stage. Even as this is being written, Cosmic Watergate is expanding to include more countries in its circle of persecutors.

As this has been a cooked history, I have had to gloss over the fact that ufology consists of diverse individuals with interests sometimes beyond the present fad. John Keel's thinking in *The Eighth Tower* was quite ahead of its time with cosmic identity appearing in its observations about the superspectrum being "the totality, the everything of reality."[13]

10. Martin S. Kottmeyer, "Alienating Fancies: The Influencing Machine Fantasy in Ufology and the Extraterrestrial Mythos," MS., n.d.

11. Allen H. Greenfield, *Saucers and Saucerers* ([?]: Pan American New Physics Press, 1976), p. 65.

12. *Messengers of Deception* (And/Or Press, 1979).

13. (New York: Signet, 1977), p. 202.

The same could be said of D. Scott Rogo's grandiose conjecturing, in his book *Miracles*, about a psychically generated spiritual realm that allows humans to possess the power of God, a position evolving out of his earlier projective beliefs derived from ufology.[14] Anthony Roberts does not reach the cosmic identity stage in his contributions to *The Dark Gods*, but its grandiosity and flirtations with world-saving will probably be more in tune in the future than is his coauthor Geoff Gilbertson's conspiracy mania in the present.[15] In the other direction, the abductee cycle of fantasy being developed by Budd Hopkins can only be said to be at the hypochondriasis stage and ripe for an irrational revelation.[16] Not everybody marches to the same drummer.

The assumption of collective development may not be an ideal approach, but it seems to be a workable proposition based on the gestalt of the major trends. Thus it seems acceptable to offer a prognosis on the future of ufology. The circle of conspirators will continue to expand to ever more ridiculous proportions. The 1990s will see a general realization that vast conspiracies imply motives far more dire than diffusion of a hypothetical social panic. Delusions of grandeur should germinate and blossom, and a bumper crop of manuscripts proclaiming an epic vision or mission should flow from word processors around the country by the turn of the century. A resurgence of the demonic interpretation of the UFO phenomenon might be a logical expectation given the growing apocalyptic fever of Christianity and the many end-of-the-world predictions for that period. Eventually a philosophy of cosmic identity fusing humanity and the cosmos or man and god or some other profound act of unification should be forged and will spread. Ufology as a system of paranoia will end, save for some stragglers. Beyond that point, the crystal ball clouds up. As one who most enjoys ufology when it approaches art, I consider this good news. The best is yet to come.

Defining ufology as a species of paranoia also yields a different type of prediction, one that can be tested in the present. The monotonous regularity of paranoid styles of thought prompted some psychologists to question its etiology. Why are paranoids paranoid? Temporally, the precipitating factor may be ridicule or setbacks, but not everybody victimized by feelings of shame becomes psychotic. Some sort of personality deficit must also be involved in a paranoid reaction.

14. (New York: Dial Press, 1982).

15. (London: Rider/Hutchinson, 1980).

16. *Intruders* (New York: Random House, 1987).

In his discussion of paranoia, John Frosch cites a 1949 study by Klein and Horowitz involving 80 paranoids, which uncovered a singular instance of a psychological universal. Every paranoid had had an extremely disruptive, cruel, and violent childhood upbringing. Marital strife was common among the parents. They also found poor adult sexual development related to a background of masturbatory guilt. Generalized problems dealing with failure and blows to pride were also found, replicating psychoanalytic observations going back to Freud. Traumatic humiliation during the formation of sexual identity seems to contribute to the paranoid's fixed understanding of the nature of dominance and submission. Paranoia thus must be deeply rooted to a learned sense of the self as powerless before those who first had control over his life.[17]

Do ufologists have traumatic childhoods? We don't know. Only in the instance of Charles Fort do we have information. In his case, the answer is "absolutely yes." His father treated him with severity in ways that can only be termed, by present standards, savage. We know he was beaten with a dog whip. He was struck in the face with force enough to cause blood to gush from his nose. After one episode of discipline, Fort butted his head against a banister, trying to kill himself and, failing in that, he ran up and down the hall in a frenzy. After he reached a certain age, his father finally stopped beating him and, instead, sentenced him to days or weeks in solitude.[18] Whether similar horror stories lie in the backgrounds of other ufologists can only be a matter of conjecture or an issue to be explored by more resourceful psychological investigators.

In lieu of such a study, however, we can point to an investigation of UFO belief that has already addressed one facet of the paranoid mind set—the sense of powerlessness. Though Stephen P. Resta's master's dissertation was primarily directed at testing the prediction of anomie in UFO believers made by status inconsistency theory, Resta included a test for locus of control to see what it might turn up. Interestingly, the test for anomie notched up a second failure for the status inconsistency theory. Just as Donald I. Warren's study of Gallup poll data failed to find

17. Frosch, *Psychotic Process*. Though Frosch defends the old Freudian notion of unconscious homosexuality being at the core of paranoia, I think it is a lost cause. Frosch is following a red herring based on the failure to understand that homosexual imagery evolves out of the same root cause: powerlessness. See Arno Karlen's *Sexuality and Homosexuality: A New View* (New York: W. W. Norton, 1971).

18. Knight, *Charles Fort*.

the predicted distribution of all categories of status inconsistency showing elevated levels of UFO belief, so, too, did Resta find no evidence of the feelings of alienation to be expected by the tenets of the status inconsistency theory. The test for locus of control, however, yielded a strong positive correlation ($r = .32$ significant to the .01 level) between UFO belief and external locus of control.[19] Externality is defined as the belief that one's life is primarily ruled by external circumstances as opposed to one's internal directives. It involves the sense of the self as powerless. Resta's finding dovetails perfectly with UFO belief being a manifestation of the deeply rooted feeling of powerlessness that results in paranoia.

If we assume, for the sake of argument, that the etiology of paranoia will apply to ufologists, we are given new insight into certain aspects of ufology that initially seem impenetrable. Why do ufologists dismiss the problem of noncontact so effortlessly? They may have learned early in life that the higher powers in their world could not be counted on to be either benevolent or rational. Why do ufologists accept abductee tales more readily than tales of Space Brothers, given the almost identical character of the objective evidence? The answer may lie in the fact that the feelings of powerlessness emerging from these accounts are very real in a way that the sugary paternalism of contacteeism cannot compare with. How can some ufologists believe that a democratic government could withhold the treasures of an extraterrestrial crash from its capitalistic and sensation-mongering constituency? If you can't trust parents to be generous, you certainly can't expect generosity from a government.

Such psychologizing is admittedly presumptuous. I have not bothered to verify the etiology premise. I would be amazed if it were wrong, however. I choose to entertain it since the conclusion is pre-eminently humanitarian. It allows us to understand that the enterprise of ufology is not an incomprehensibly malicious exercise in subverting truth. Rather it is a tragedy in which the tortured souls of ufologists are ensnared in a terrifying vision of dark and furtive power.

19. Resta, "The Relationship of Anomie and Externality to Strength of Belief in Unidentified Flying Objects," Dissert., Loyola College Graduate School, Baltimore, Md. (1975); Warren, "Status Inconsistency Theory."

INTERMEZZO 2

Voices: A Small Cyberbiological Effect

Dennis Stillings

LATE IN THE FALL OF 1967, I was hunting elk in the Bitterroot Valley of Montana. I was some 30 miles from the nearest town and about 10 miles up a series of logging roads leading away from the Bitterroot River. There was fresh snow on the ground to a depth of perhaps 6 inches. No one else was around.

I couldn't really say it was quiet. It was worse than that. Any sound I made was immediately absorbed by the snow. I could hear my heart beat and my mouth move. The only other sound was the white noise of a steady breeze blowing through the pines.

I had been walking for perhaps a half-hour when I heard my name being called, abruptly and in something like a loud whisper. I immediately snapped to attention and half answered, "Wha ... ?" I looked around, saw no one (of course), and heard nothing further.

A few years later, while searching the stacks of an antiquarian bookstore, I came upon a book by Max Löwy, entitled *Über eine Unruheerscheinung: die Halluzination des Anrufes mit dem eigenen Namen (ohne und mit Beachtungswahn)*.[1] From this, and other sources, I learned that the ego tends to dissociate[2] under conditions of isolation and sensory deprivation. This condition is often signaled and compensated for by the hallucination of hearing one's name being called. This is a ploy concocted by the unconscious to reassert one's identity (one's name).

1. *Separatabdruck aus den Jahrbuchen für Psychiatrie und Neurologie*, vol. XXXIII (Leipzig and Vienna: Franz Deuticke, 1911). The title translates: "On an Anxiety Manifestation: The Hallucination of Being Called by One's Own Name (With and Without Pathological Disturbances of Attention)."

2. *Dissociation:* a mental disorder in which ideas are split off from the personality and are buried in the unconscious (Dorland's). To put it a bit less pathologically, it is a condition in which aspects of the psyche lose their connection to consciousness, and begin to function autonomously. They appear to consciousness in the form of projections, i.e., voices, visions (in the more extreme cases), or as exaggerated attributions to persons, places, or things.

It seemed likely to me that, depending on the psychological disposition of the individual, such hallucinatory phenomena could be much more elaborate. Under pathological conditions, the integrity of the ego might not in fact become reestablished at all or only after a much more elaborate detour through unconsciously constructed images.

Of course, dissociation of the personality can be achieved in a variety of other ways, including deliberate methods such as active imagination or meditation. Such controlled dissociation lies behind the practice of channeling.

Many UFO sightings and contacts take place in desolate areas under conditions that might well lead to reverie and dissociation. If and to what extent this might occur in a given case is apt to be highly dependent on the individual's psychological makeup. In those cases where ego-strength is low, especially in those cases where the contactee has never had a personal experience of unconscious processes, there will be a strong tendency to externalize and concretize the experience—to attribute it to real actions by real entities in the real world. Ufologists of like ego condition will tend to accept and support such an interpretation, and they will also fail to ask the sorts of questions that might lead to an understanding of just what happened.

People who undergo such spontaneous invasions of unconscious contents (not excluding involved ufologists) will not only immediately concretize the experience, but will often go on to develop paranoid fantasies along the lines described by Martin Kottmeyer in the preceding paper. Fantasies of being controlled by external forces go back to primitive notions of witchcraft and sorcery. In modern times, such processes have been technologized, and we have the very prevalent delusion of being controlled by unknown agents using "rays," "frequencies," or secret, high-tech electromagnetic devices. As early as 1919, Victor Tausk took note of these phenomena and analyzed them.[3] I have even heard that there is an agent of the FDA assigned solely to deal with people who report that they are being so controlled. Implanted devices are reported to play a role in the ET abduction scenario.

Of course, paranoids can have real enemies, and I again emphasize that the existence of the "influencing machine" delusion does not, strictly speaking, eliminate the possibility of an alien technology of monitoring and thought control; nevertheless, proponents of the abduction scenario ("abductionists") generally fail to mention relevant psychological explanations at all, much less state them in their strongest form and try to refute them.

3. "On the Origin of the 'Influencing Machine' in Schizophrenia," in *Psychoanalytical Reader*, ed. R. Fleiss (New York: International Universities Press, 1948), pp. 52–85.

Laughing dwarves from outer space. In 1954, they were said to have popped out of a spool-shaped flying saucer and accosted an Italian woman in the woods.

Signals of Transcendence: The Human-UFO Equation

Peter M. Rojcewicz

BARRING FRAUD, misperception, and psychosis, UFO abductions involve an interface between consciousness and an unknown factor X (which may or may not involve physical spacecrafts and extraterrestrials). Because the abduction experience includes mental factors subject to personal and cultural influence, as well as physical properties capable of being observed and recorded, no single body of knowledge is sufficient for full comprehension of the UFO phenomenon. A methodology utilizing findings from several physical, behavioral, and social sciences is required to approach an understanding of the paradoxical nature of the UFO experience, which is neither wholly objective nor wholly subjective. UFO abductions display a multiple nature, perhaps viewed best in the context of the nature of knowledge and knowability.

A common idea is that all knowledge begins with the senses. Knowledge may begin with the senses, but it does not result from them. Some ordering of sense data is necessary. We inherit "cultural maps"[1] that provide us pictures of what is real in the world. Normally we understand reality exclusively through a sensory "map"; that is, only what we perceive through our senses is thought of as real. Because what we see is influenced by our "maps," the way we ultimately perceive the world is a creative collaboration of ourselves and it. An explanation of reality that is completely drawn from one or the other perspective will not for long be verified by experience.

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1. Lawrence LeShan, *Alternate Realities: The Search for the Full Human Being* (New York: M. Evans, 1976), pp. 32-33.

We need to understand the mind's contribution to reality to appreciate how the mind both organizes and invents what is real. There exists a threshold of perception beyond which our senses cannot perform. Because our eyes are selective, we all must learn how to see.[2] No photographic one-to-one relationship exists between the perceiving eye and what is perceived. What we see is significantly shaped by what we have already seen, by the laws of our cultural "maps." The brain directs the eyes' selection and adds or subtracts information so that what is finally perceived makes sense; but this "making sense" is a hallucination, since we cannot possess extensive knowledge of an absolute reality.

The interactive nature of mysterious experiences, traditions, and beliefs

THE WAY A WITNESS describes and interprets anomalous events involves an interplay of psychological and material factors. Both factors are circumscribed by the social context. That psychological and cultural values may color the abduction narrative does not necessarily invalidate the basic reality of the event; it simply means that we must work harder to uncover it. We are not dealing here wholly with wish fulfillment, with cultural expectations, *folie à deux*, or hysterical contagion, but all of these must be considered.

Because the psychological and cultural makeup of witnesses will be reflected in their accounts, several things should be kept in mind. We need a knowledge of the common traits and patterns of UFO reports in general, and abduction reports in particular, in order to establish the narrative norm. Such knowledge must be placed within the larger framework of world folklore and ethnology so that traditional antecedents of motif and type can be perceived. Equally important is a knowledge of the rules of the form and content of ethnography, as well as a familiarity with "literary journalism" (i.e., journalistic fiction), so as to be able to distinguish the quirks and biases of investigators and popular writers from reports of the actual experience. A psychological profile of the witness, and perhaps of his entire family,[3] by a medical

2. J. Z. Young, *Doubt and Certainty in Science: A Biologist's Reflections on the Brain* (London: Oxford University Press, 1960).

3. Berthold E. Schwarz, *A Psychiatrist Looks at ESP* (New York: New American Library, 1965).

expert is also useful. Lastly, a general familiarity wih the literature on creative processes and storytelling will be helpful. By knowing the perceptual and interpretative points of view of the investigator, the medical expert, the popular author, and the witness, we can gauge the likelihood of individual elaboration and variation.

The investigator should expect some variation in the recounting of UFO stories to various people in different social contexts, as when a witness is speaking to a sympathetic friend as opposed to an open-minded but noncommital questioner or a hostile debunker. Such variations do not mean that a witness is lying or mentally dissociated. People learn to offer certain responses in a particular situation and not in another.[4] In addition, people are known to invest differing degrees of belief in the same event,[5] a fact that points to the general ambiguity in the concept of belief as a descriptive tool, as David J. Hufford has pointed out.[6]

Traditional "proof"

THE NOTION OF abductions of humans by otherworldly beings did not originate with the modern age of "flying saucers." All cultures possess narratives and beliefs concerning people being kidnapped. For example, the Devil of tradition, who can transport people through the air over vast distances (an ability shared by the *loup-garou* or werewolf), lures, abducts, and murders children. Gervaise of Tilbury, who dedicated a work on prodigies to Emperor Otto IV in about 1214, points out the tendencies to abduction of witches, incubi, sylphs, and other enigmatic entities.[7] Gervaise found eyewitnesses to the flight of witches over land

4. Michael A. Persinger, "Limitations of Human Verbal Behavior in the Context of UFO-Related Stimuli," in Richard F. Haines, ed., *UFO Phenomena and the Behavioral Scientist* (Secaucus, N.J.: Scarecrow Press, 1979), p. 166.

5. Kenneth S. Goldstein, "The Collecting of Superstitious Beliefs," *Keystone Folklore* 42 (1964): 13-22.

6. "Ambiguity and the Rhetoric of Belief," *Keystone Folklore* 21 (1977): 11-23.

7. Jeffrey Burton Russell, *Witchcraft in the Middle Ages* (Ithaca: Cornell University Press, 1972), pp. 118-119.

and sea and was himself confident that they could fly effortlessly across the globe.

The fairies of folk belief similarly abuse humans by stealing children and leaving behind stunted, ugly-faced "changelings."[8] Fairies of western Europe and the British Isles abduct adult men and women from whom they often take blood samples,[9] an activity reminiscent of contemporary UFO abduction accounts. Farm animals are also fair game for the fairies, and researchers familiar with the lore and history of ufology will recall the widespread reports of animal mutilations over the last 20 years and especially in the 1980s.[10]

Humans have been paralyzed or made lame by "elf-shot" and have been "fairy-struck" (led astray or bewildered) by the strange lights of pixies ("pixie-led"), hobgoblins, and bogies, which confuse travelers' senses and distort their minds. These creatures hide near familiar paths and roads, causing even the surest of foot to wander about bewildered. "Missing time" phenomena are as prevalent a motif in fairy lore[11] as in UFO reports.[12] Fairy "glamour" or magical spells enchant the traditional world so that it appears in ways detrimental to humans. The fairies are believed by some in the British Isles to originate from other planets[13] or from a sublunary world just above the clouds, from which they plan their attacks.

Although superior to mortals in many ways, they need humans to be parents to fairy offspring, thereby enriching their own bloodlines.[14]

8. E. S. Hartland, *The Science of Fairy Tales* (orig. publ. 1891; Detroit: Singing Tree Press, 1968), pp. 93-134.

9. Katharine Briggs, *The Vanishing People: Lore and Legends* (New York: Pantheon Books, 1978), pp. 71, 139.

10. Jacques Vallee, *Passport to Magonia: From Folklore to Flying Saucers* (Chicago: Henry Regnery, 1969), p. 47.

11. Budd Hopkins, *Missing Time: A Documented Study of UFO Abductions* (New York: Richard Marek Publrs., 1981).

12. Hartland, *Science of Fairy Tales*, pp. 161-252; see also Thomas Keightly, *The Fairy Mythology* (orig. publ. 1850; New York: Haskell House, 1968), p. 416.

13. W. Y. Evans-Wentz, *The Fairy-Faith in the Celtic Countries* (orig. publ. 1891; New York: Lemma Publishing, 1973), pp. 151, 152.

14. Briggs, *Vanishing People*, pp. 93, 139.

Ufologists of the past and present have speculated that extraterrestrials abduct humans for the purposes of genetic engineering and interspecies breeding, as was presumably the case with Antonio Villas Boas (the case discussed by Gordon Creighton in Rogo's *UFO Abductions*) and with Debra Tomey (alias "Kathie Davis" in Budd Hopkins' *Intruders*).[15] Folklore evidence pointing to the sexual manipulation of humans by nonhuman entities, since time immemorial and throughout the world, is well documented.[16] In both Genesis 6:4 and the apocryphal Book of Enoch (XV: 3–8), the explanation given for the rebellion of the angels against God is that, after the creation of Adam, the angels lusted after the daughters of men and fornicated with them, so that they gave birth to a race of demons or evil giants. Like UFO occupants abusing humans,[17] fairies abuse mortals as well. For this reason, people fear the fairies; they refer to them euphemistically as the Good People and the Gentle Folk. This is but a single example of the tradition of using apotropaisms to ward off evil effects. The Furies were called the "Eumenides," which means "the well disposed." The Black Sea is called the Hospitable Sea. In Part II, Act I, Scene 5 of Goethe's masterpiece, Faust protects himself against the mention of "the old heathen race" of the Goddesses: "The Mothers! The Mothers! It sounds so strange." C. G. Jung observed that the German people speak to each other in the plural, as a protective formality. Perhaps it is for the same reason that people today refer to aliens as the Space Brothers.

Haitian voodoo tradition offers an excellent example that abductions are neither culture-specific nor unworthy of serious study. In the 1940s, a secret society of sorcerors known as the *zobop* terrorized the Haitian peasantry. While possessing many of the traditional traits of witch and fairy abductors, the *zobop* also traveled about surreptitiously in a motor vehicle known as an *auto-tigre* ("tiger-car") or a *motor-zobop*,

AUTO-TIGRE
MOTOR-ZOBOP

15. Creighton, "The Amazing Case of Antonio Villas Boas," in D. Scott Rogo, ed., *UFO Abductions* (New York: New American Library, 1980), pp. 51-85.

16. See Art Gatti, *UFO Encounters of the Fourth Kind* (New York: Zebra Books, 1978.

17. Raymond E. Fowler, *The Andreasson Affair* (New York: Bantam Books, [1979] 1980); John G. Fuller, *The Interrupted Journey* (New York: Dial Press, 1966); and Whitley Strieber, *Communion* (New York: William Morrow, 1987).

which flashed a bluish beam while abducting people in the area of Marbial.[18]

The impact of culture and experience on belief does not in itself invariably account for the way one perceives a nonordinary event. Witnesses completely unaware of a traditional body of lore nevertheless undergo and report recognizable anomalous experiences, such as attacks of the classical nightmare or "Old Hag,"[19] near-death experiences,[20] "Men in Black" encounters,[21] and apparitions of the Virgin Mary.[22] Likewise, witnesses of UFOs often find that their experiences contradict rather than reflect their values and personal beliefs and yet they still insist upon the validity of the events.[23] Even when abductees are conversant with UFO literature, they sometimes confirm details withheld from publication in previous accounts or contradictory to familiar abductees' reports.

Just as traditional beliefs can influence descriptions and interpretations of experiences, so repeated encounters with anomalies can influence traditional beliefs. People believe in UFO abductions because something truly uncanny actually occurs, not simply because the local belief system permits or encourages such a belief. While it does not provide unequivocal proof, this nevertheless vouches well for something nontrivial behind the UFO abduction experience. Furthermore, when one knows that many if not most UFO witnesses and abductees have

18. Alfred Metraux, *Voodoo in Haiti* (New York: Schocken Books, 1959), pp. 293-300.

19. Hufford, *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions* (Philadelphia: University of Pennsylvania Press, 1982), p. 15.

20. Raymond A. Moody, *Life after Life : The Investigation of a Phenomenon—Survival of Bodily Death* (Harrisburg, Pa.: Stockpole Books, 1976), pp. 123-124.

21. Peter M. Rojcewicz, "The 'Men in Black' Experience and Tradition: Analogues with the Traditional Devil Hypothesis," *Journal of American Folklore* 100 (1987): 152-153.

22. J. Gordon Melton, in Curtis G. Fuller et al., eds, *Proceedings of the First International UFO Congress* (New York: Warner Books, 1980), p. 316.

23. Robert L. Hall, "A Sociological Perspective on UFO Reports," in Carl Sagan and Thornton Page, eds., *UFO's: A Scientific Debate* (New York: W. W. Norton, [1972] 1974), pp. 215-216.

attended school to some degree[24] and that they tend to be policemen, businessmen, and schoolteachers,[25] the case for the authenticity of the reported experiences is better still.

Controversy exists, however, concerning the exact psychological status of people who report UFO experiences. In her recent doctoral dissertation, June Parnell studied 225 people who reported their UFO experiences involving either visual sightings or communication with UFO beings.[26] Dr. Parnell found that the participants were "self-sufficient, resourceful, and preferred their own decisions." Although participants also displayed a greater tendency to (1) endorse unusual feelings, thought, and attitudes; (2) be suspicious or distrustful; and (3) be creative and imaginative or possibly have schizoid tendencies, Dr. Parnell concluded that "participants were honest persons and no overt psychopathology was indicated." At a recent meeting of the American Psychological Association, Dr. Parnell pointed out[27] that Vallee and Ballester Olmos[28] and Westrum[29] had cited studies indicating that UFO witnesses are often professionals or white collar employees, that sightings took place in rural settings, and that the witnesses of these events can be considered neither pathological nor unusual. Sprinkle[30]

24. Coral and Jim Lorenzen, *Abducted: Confrontations with Beings from Outer Space* (New York: Berkley Medallion Books, 1977), p. 155.

25. J. Allen Hynek, *The UFO Experience: A Scientific Inquiry* (New York: Ballantine Books, [1972] 1974), p. 34. See also Hynek and Jacques Vallee, *The Edge of Reality: A Progress Report on Unidentified Flying Objects* (Chicago: Henry Regnery, 1975).

26. "Personality Characteristics on the MMPI, 16PF, and ACL of Persons Who Claim UFO Experiences." Ph.D. diss., University of Wyoming, 1986.

27. "Measured Personality Characteristics of Persons Who Claim UFO Experiences." Paper presented at symposium, American Psychological Association, New York, N.Y., Aug. 30, 1987.

28. Jacques Vallee and V. J. Ballester Olmos, "Sociology of the Iberian Landings," *Flying Saucer Review* 18 (1972): 10-12.

29. Ronald M. Westrum, "Witnesses of UFOs and Other Anomalies," in Richard F. Haines, ed., *UFO Phenomena and the Behavioral Scientist* (Metuchen, N.J.: Scarecrow Press, 1979), pp. 89-112.

30. R. Leo Sprinkle, "Hypnotic and Psychic Implications in the Investigation of UFO Reports," in Lorenzens, *Encounters with UFO Occupants* (New York: Berkley, 1976), pp. 256-329.

and Schwarz[31] found no clear psychopathology. On the other hand, Gordon,[32] Grinspoon and Persky,[33] and Meerlo[34] suggested that mental illness among self-proclaimed UFO witnesses is a factor to be considered. Warren[35] uncovered status inconsistency in UFO witnesses. Ballester Olmos and Fernandez[36] concluded that psychological irregularities do appear to exist in the minds of UFO abductees.

Methodology and tools

IN AN EDITORIAL in *Flying Saucer Review* (October–November 1966), then editor Charles Bowen wrote that "it is paramountly obvious that we will never solve the problem [of UFOs] by limiting our efforts to the study of 'flyovers'.... Landings, however, are a very different proposition." We will never solve the problem today either by confining our research to "landings" or abductions, or by limiting it to a literal interpretation uninformed by related findings from the physical sciences, psychology, and the study of the paranormal literature. Conventional science, with its tendency to divide and separate discrete but related factors, fails to appreciate the diversity of the extraordinary human-UFO encounter continuum.[37]

31. Berthold E. Schwarz, *UFO Dynamics: Psychiatric and Psychic Dimensions of the UFO Syndrome* (Moore Haven, Fla.: Rainbow Books, 1983).

32. R. A. Gordon, "People Who See Flying Saucers." Letter, *Science* (Mar. 12, 1971), p. 957.

33. Lester Grinspoon and Alan D. Persky, "Psychiatry and UFO Reports," in Carl Sagan and Thornton Page, eds., *UFO's: A Scientific Debate* (New York: W. W. Norton, [1972] 1974), pp. 215-216.

34. J. A. M. Meerlo, "The Flying Saucer Syndrome and the Need for Miracles," *Journal of the American Medical Association* 203 (Mar. 18, 1968): 170.

35. D. I. Warren, "Status Inconsistency Theory and Flying Saucer Sightings," *Science* 170 (Nov. 6, 1970): 599-603.

36. V. J. Ballester Olmos and J. A. Fernandez, "UFO Abductions: The Spanish Style and Generalizations," 1987. Personal communication.

37. Peter M. Rojcewicz, "The Boundaries of Orthodoxy: A Folkloric Look at the UFO Phenomenon." Ph.D. dissertation, University of Pennsylvania, 1984.

Since UFO sightings and abductions strongly resemble encounters with angels, demons, fairies, witches, "Old Hags," and other phenomena,[38] the investigator should be familiar with folkloristics. The folklorist can place UFO abductions within the larger cross-cultural tradition of prodigies through the ages.[39] This will prevent us from mistaking something newly rediscovered for something new. The psychologist or psychotherapist can define the role of transference in hypnosis and establish the scenario apt to be followed by a fantasy-prone[40] or abduction-prone personality. A complete psychological profile and history of the witness and his entire family can be rendered. Finally, the parapsychologist[41] can elucidate conditions for and processes by which psi (psychic activity) manifests as part of the witness-UFO symbiosis.

Human verbal behavior lies at the center of the UFO enigma, and its role must be considered by our methodology. Since UFO witnesses often display great difficulty in describing their experiences,[42] our approach must be informed by a knowledge of the roles of metaphor and analogy in the translation of experience into narrative. For example, after her 1967 abduction experience, Betty Andreasson ascribes to her captors and their craft a luminescent and pulsating light, which must be considered in more than a literal sense.[43] Betty is told:

> "We are going to measure you for light.... You have not completely understood the word that you have. You are not completely filled with light."

38. Thomas Eddie Bullard, "Mysteries in the Eye of the Beholder: UFOs and Their Correlates as a Folkloric Theme Past and Present." Ph.D. dissertation, Indiana University, Bloomington, 1982.

39. Peter M. Rojcewicz, "The Extraordinary Encounter Continuum Hypothesis and Its Implications for the Study of Belief Materials," *Folklore Forum* 19 (1986):131-152. See also Michael Grosso, *The Final Choice: Playing the Survival Game* (Walpole, N.H.: Stillpoint Press, 1986).

40. Robert A. Baker, "The Aliens among Us: Hypnotic Regression Revisited," *The Skeptical Inquirer* 12 (Winter 1987): 152-157.

41. D. Scott Rogo, *The Haunted Universe* (New York: New American Library, 1977).

42. Hynek, *The UFO Experience*, p. 15.

43. Fowler, *Andreasson Affair*.

Betty protests strongly:

> "I believe I am filled with the light! I believe—I believe that I'm filled with the light!" (p. 44)

For Betty, the word "light" clearly carries religious connotations. Theologians have long noted that attributes ascribed to God must be understood analogically to guard against anthropomorphism. The same problem exists for the mystic describing mystical reality in everyday terms. Analogy utilizes the closest properties of the mundane world while assuming an understanding of the difference between the two realities. Clearly, the beauty of analogy is that it assigns identity and difference simultaneously. Betty's mention of light must be understood analogically. "Light" is a descriptor, however incomplete, of God's word, grace, or presence within her. She uses the term as some members of metaphysical churches speak of "the Christ," referring not simply to the man, but metaphorically—to "Christ-consciousness."

The healing power of light that Betty seeks through her Fundamentalist Christianity is pictured as light, but is much more than everyday light. Light is an important feature of such non-UFO-related phenomena as psychic, near-death, and mystical experiences. Angels, fairies, ghosts, spirit guides, apparitions of the Virgin Mary are all surrounded by light. Even Lucifer ("light-bearer") is associated with light. After deep thought or insight, one "sees the light"; in meditation, one "goes into the light."

In addition to an awareness of the roles of metaphor and analogy, the investigator must not edit out negative or hyperbolic modifiers, thinking them to be mere colloquialisms rather than accurate descriptions. Such editing can alter the meaning of a witness's statements and blur certain phenomenological traits.[44] For example, a UFO witness may use negative modifiers, as by saying, "It was not extraterrestrial" or "not immaterial" or "not dreamlike," and in all three instances implying, "but not exactly like us, either!" By removing the negative modifiers here, the investigator may fail to perceive the "subtle-bodied" nature of the phenomenon. The use of negative and hyperbolic, or greatly exaggerated, modifiers is a common speech strategy for attributing his experience to something of this world, while cautioning his listeners about the difference between it and the everyday experience. An example of the use of hyperbolic modifiers is that witnesses often say that they felt "supersensitive" or "superaware" in the presence of UFO occupants. If an investigator were to reduce these descriptors to mean simply "aware" or even "very aware," the implied paranormal quality of the witnesses' awareness might go undetected, as well as the potentially significant epistemological implications.

44. Diane E. Goldstein, "The Language of Religious Experience and Its Implication for Fieldwork," *Western Folklore* 42 (1983): 112.

The psi factor

IN THE 1960s, investigators became increasingly aware that UFO experiences, particularly "Close Encounter" (CE) cases, sometimes involved an apparent paranormal aspect.[45] Some witnesses reported seeing UFOs after receiving purportedly extrasensory instructions as to where to look for them. Psychokinetic disturbances were reported in the homes of UFO witnesses, which on occasion developed into volatile poltergeist activity. Some UFO witnesses claimed miraculous healings of degenerative illness.[46] As a result of the increased number of such claims, some investigators began to question the exclusivity of the "nuts-and-bolts" hypothesis (i.e., the idea that the UFOs were actual objects) and began to wonder how psi could be associated with UFOs. The answer lay in the interface between percipient and object perceived, between consciousness and what consciousness encounters. An indeterminate "object" fuses with powerful psychological forces. How do these forces work? To answer this, we must for the moment look at the witness side of the human-UFO relationship, keeping in mind, however, that any definition or methodology that focuses exclusively on one side at the expense of the other ultimately misses the mark.

Abductions are in part a mental drama[47] or an initiation[48] involving someone under stress. This drama often occurs in cases not related to UFOs, when a person has undergone either excessive or deficient sensory stimulation, causing everyday awareness to rise above

45. Vallee, *The Invisible College* (New York: E. P. Dutton, 1976), p. 17.

46. Rogo, *Haunted Universe*, p. 93.

47. Rojcewicz, "Boundaries of Orthodoxy," p. 633-670.

48. Keith Thompson, "The Stages of UFO Initiation," *Magical Blend* 18 (1988): 9-16.

or fall below the midpoint level of its normal state. A shift into a preconscious state occurs, characterized by dissociation of personality. Sometimes a new personality nearly unrecognizable to the individual emerges, as a result of a resurfacing of dormant abilities and attitudes. This sequence of events is very often seen in UFO-related cases as well. No abduction experience must include all the above-mentioned processes, but, in any event, the psychic activity associated with CE cases reveals strong parallels with non-UFO-related psychic events,[49] suggesting a larger human-UFO-psi continuum.

Concepts of the ultimate reality

ABDUCTIONS ARE PART of a volatile interaction that produces both traumatic and creative effects, the latter being more difficult to assess. We must accept and understand the mind's contribution to anomalous events, its amazing ability to shape experience.

For example, Tibetan folk and religious traditions speak of *tulpas* or thought-forms materialized through vigorous visualization rites.[50] The process consists of giving concrete expression to a studied image in much the same way as an architect gives three-dimensional life to a two-dimensional blueprint. Solid evidence for the "reality" of tulpoidal entities may be impossible to obtain. However, in the literature of psychical research there has long been discussion (along with photographic representations) of the presumed creation of ectoplasm and apports by gifted mediums. Although fraud is always possible and is sometimes shown to be in play, serious consideration has been given to this subject.[51]

Perhaps the best theoretical information suggesting that mind interacts with and even creates reality comes from the recent fusion of concepts from analytical psychology and microphysics. Over a lifetime

49. Schwarz, *UFO-Dynamics*, I, p. xxi.

50. W. Y. Evans-Wentz, *The Tibetan Book of the Great Liberation* (New York: Oxford University Press, [1954] 1968), p. 29.

51. Nandor Fodor, *An Encyclopedia of Psychic Science* (Secaucus, N.J.: Citadel Press, 1966); Charles Richet, *Thirty Years of Psychical Research* (New York: Arno Press, 1975); Brian Inglis, *Science and Parascience: A History of the Paranormal 1914-1939* (London: Hodder and Stoughton, 1984).

of consciousness research, C. G. Jung constantly refined in print his growing understanding of mental dynamics. Between 1947 and 1954, Jung developed his notion of the "psychoid" nature of archetypes (which are cognitive structures in the unconscious mind containing primal images, ideas, fantasies, emotions, and behavior acquired through our psychic evolution over the millennia). By "psychoid," Jung meant quasi-physical, which is another way of asserting that, although archetypes originate in the mind, they occasionally transgress the psychic realm and assume a physical or quasi-physical expression in the world, however temporary.[52] This concept is directly connected to Jung's most controversial idea, that of *synchronicity*. For Jung, synchronicity involves the meeting of one or more inner psychic states with an outer event closely associated in time, which meeting the percipient considers meaningful. For example, a scarab appeared at the window while a client was telling Jung about his dream of a scarab; two birds alighted at the feet of a client and began to copulate while he was telling of a sexual deficiency. Jung came to see these events as being related to consciousness. He posited the theory that, at the mind's core, the psychoid level and Nature became one. UFO experiences are synchronistic events signalling that the nature of Mind and the nature of Nature are part of a reality without rift.

The questions of meaning

IF UFO ABDUCTIONS are composite experiences of primary reality and deep structures of mind, they can be neither completely objective nor completely subjective. UFOs are "multiple-presence" phenomena,[53] that is, they are sometimes physical or nonphysical events, sometimes neither, and sometimes both. The latter condition is best illustrated by photographs of UFOs (and of related anomalous phenomena), revealing both dark and light areas of what look like energy forms, as if parts of the UFOs are photon-absorbing (taking in light) and other parts, photon-releasing (giving off light); thus they are perhaps in transition between being in a solid state and being in a pure energy state.

52. *Synchronicity: An Acausal Connecting Principle* (Princeton, N.J.: Princeton University Press, 1973).

53. Thomas E. Bearden, *Excalibur Briefing* (San Francisco: Strawberry Hill Press, 1980), pp. 114-115.

This "omnijective"[54] nature of UFO experiences poses an obstacle to the orthodox approach. Multiple-presence phenomena will always withstand the materialistic onslaught of conventional science, because a limited, monocular perspective sees only the most conspicuous physical aspects. Because we are not trained to see "border" (or psychoid) phenomena, we see no *thing* at all. UFOs and abductions are partially *no-things*, meaningful nothings, if you will, possessing multiple natures, and thus they may not be perceived in their totality. As David Bohm argues, primary physical laws of reality cannot be discovered by a science that would divide unified Nature into parts. These dynamic composites of consciousness and matter offer fleeting glimpses of the psychophysical foundation of life, which can be only hinted at, since its essence is at least partially transcendant, a *tertium quid* that will forever elude our categories of perception. Increasing numbers of reported abductions signal the continuum between the visible-real and the unseen-real, between what is *in here* and what is *out there*. The illuminating and elusive link between those realms, as in the case of synchronicity, is meaning itself—both affirming and frightening. That such a statement approaches mysticism need not be bothersome to the scientist, as is evinced by the work of Robert G. Jahn and Brenda J. Dunne in their recent book.[55] Several science writers, notably Fritjof Capra, Lawrence Le Shan, Michael Talbot, and Gary Zukav,[56] have pointed to analogues between the world view implied by relativity theory and quantum mechanics and that from mystical revelation, as we have discussed earlier. Some writers have gone so far as to state that all pioneering physicists are mystics.

At the core of the human-UFO dynamic lies an argument for a more unified existence and a transcendent realm toward which to direct will and imagination. Throughout history, human consciousness has longed to fuse with a creative process flowing through it so that it could be free to become that process. This thought both inspires and terrifies. We see in the human-UFO equation a timeless appeal to renegotiate our conventional relationships with the world, renewing the role of man as free creator. Danger lurks, however, in our need for an effective modern mythos capable of equitably structuring contemporary life, a symbol that we hope will not be derived at the cost of psychic surrender.

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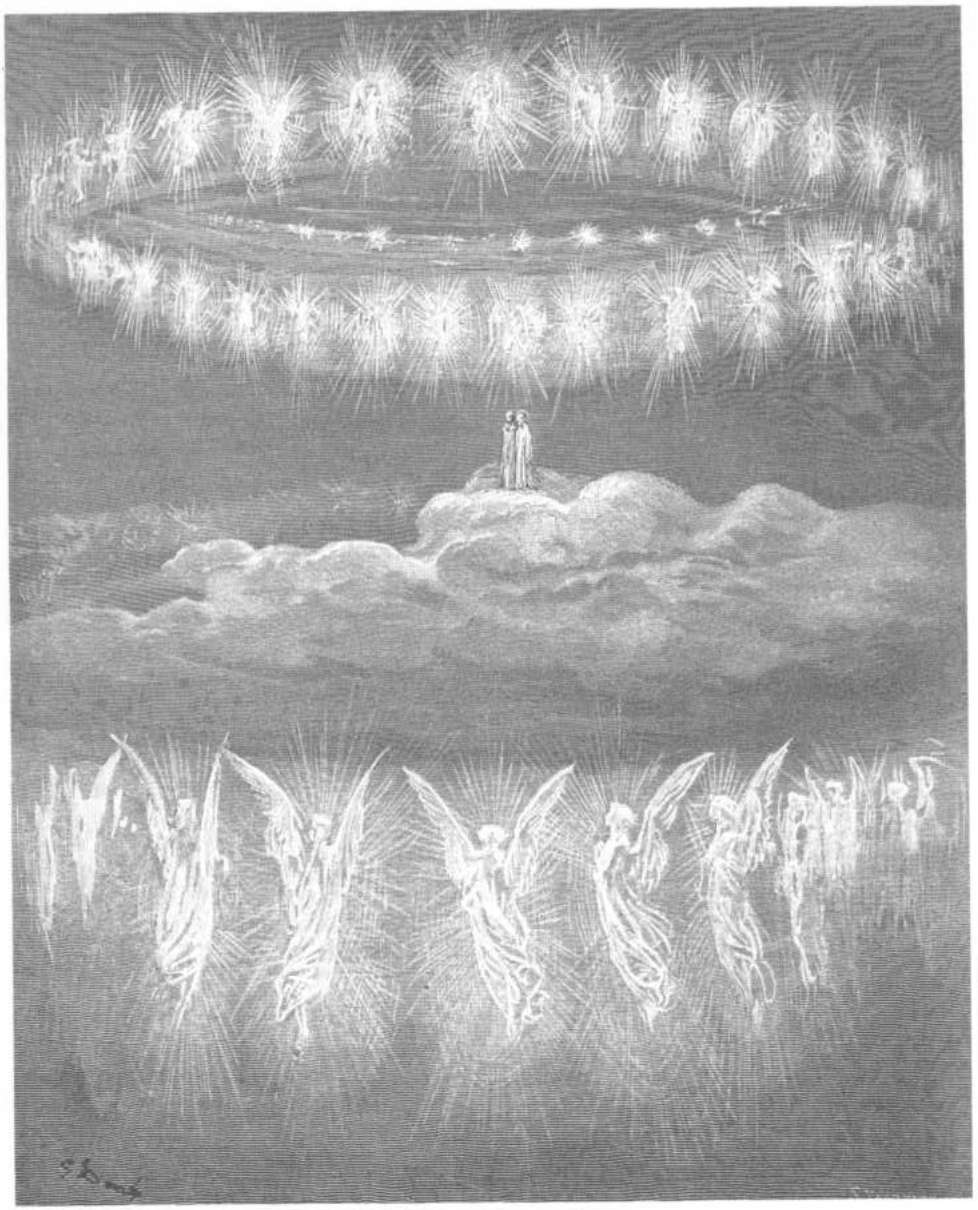
54. Michael Talbot, *Mysticism and the New Physics* (New York: Bantam, 1981), p. 2.

55. *Margins of Reality: The Role of Consciousness in the Physical World* (San Diego: Harcourt Brace Jovanovich, 1987).

56. Capra, *The Tao of Physics* (Berkeley: Shambala, [1975] 1977); LeShan, *The Medium, the Mystic, and the Physicist: Toward a General Theory of the Paranormal* (New York: Ballantine Books, 1974); Talbot, *Mysticism and the New Physics*; Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: William Morrow, 1979).



Gustave Doré, *The Sun—Glorified Souls* (in *The Doré Illustrations for Dante's* Divine Comedy [New York, 1976], from section "The *Paradiso*")

UFOs and the Myth of the New Age

Michael Grosso

ON APRIL 23, 1971, I watched an unidentified cluster of lights hover over the dome of Our Lady of Pompeii, a church in New York's Greenwich Village. Looking out the top-floor window of my apartment on Bedford Street, I was listening to John Coltrane's *The Father, The Son, and The Holy Ghost*. The lights appeared to be signaling me. Two other people witnessed them. They performed impossible aerial maneuvers, streaked north in a zigzag movement, and vanished over the Empire State Building. We were unable to account for what we saw.

This experience of an unexplainable sky phenomenon (a so-called UFO or Unidentified Flying Object) is only one of a type of anomaly that seems to be occurring with greater frequency on a global scale; others include visions of the Virgin Mary, near-death experiences, and "channeling" phenomena. The thesis I want to explore is that UFOs and other extraordinary phenomena are manifestations of a disturbance in the collective unconscious of the human species. The cause is the violent impact of modern science on human life and on the ecology of the Earth.

What apparently is emerging is a new constellation of images of reality—in short, a new myth. This new myth is assembling itself around the idea of a "new age." UFOs, I maintain, are part of this emergent myth.

On myth and the new age

The idea of myth

First, however, some remarks on the terms *myth* and *new age* would be useful. The expression "myth of the new age" is ambiguous. *Myth* (from the Greek *mythos*, originally "word") suggests two diametrically opposed

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ideas: on the one hand, *myth* suggests falsehood or deception; on the other hand, there is a tradition from Plato to the depth psychologists in which *myth* connotes stories and images, not literally "true," but expressive of deeply symbolic truths.

In the study of new age phenomena, however, it is often hard to distinguish the two senses of myth. For example, consider the new age fascination with crystals. Some people take certain assertions about crystals seriously; for example, that they have curative properties or that they may be used as devices for tuning into extraterrestrial intelligences. Personally, I doubt the literalistic claims about crystals; nevertheless, I appreciate the spiritual beauty of certain stones. On the other hand, I would not rule out *a priori* the curative properties of certain stones, which might work by intensifying the placebo effect. The "myth" of crystals, in short, is a mixed bag. The same point applies to the much larger group of ideas that revolve around the myth of the new age.

There are cases when myths, understood at first as fictions, may become self-realizing or self-verifying. Difficulties multiply once we add the concepts of telepathy and psychokinesis (PK) to our hermeneutic, or system of interpretation. For instance, suppose H. H. Price,[1] the Oxford philosopher, was correct when he stated the view that every "idea" is inherently psychokinetic, that is, that every idea has a tendency to materialize itself in some shape or form. Add to this the possibility that our ideas interact telepathically, so as to produce group thought processes. A group thought process might have even greater psychokinetic potential. This would mean that a myth understood in a purely fictional sense might, under certain circumstances, objectify itself temporarily in space and assume physical characteristics.

A group mind that believed in the Virgin Mary might materialize appearances of the Virgin Mary. One might even succeed in capturing the appearance on film, as apparently was the case in Zeitun, Egypt, in 1968.[2] A hairy creature with red glowing eyes might seem a hobgoblin buried in the collective unconscious; but if we posit the causal efficacy of telepathy and psychokinesis, it is conceivable that from time to time the collective mind might create a near-tangible appearance of such a monster. Students of strange phenomena (or "forteana," after the writings of Charles Fort) know this monster as "Big-foot," "Sasquatch," and the like; lately, moreover, there are increasing reports of such hairy phantoms materializing in conjunction with sightings of UFOs.[3]

The psi (PK/ESP) factor, therefore, entirely confounds the concept of myth. We need, in fact, to keep this inherent ambiguity in mind when we use the terminology of myth and mythology. I hope the reader will grasp my meaning in context; context will indicate whether we are dealing with the fictional or the factual phase of a myth.

The idea of a new age

Here, it helps if we have some historical perspective. The first thing to note is just how pandemic to Western, if not world, culture is the recurrent hope and expectation of a "new age," a "new man," a "new reality." One of the mainstays of Western civilization is the New Testament, which documents a religion based on beliefs in a coming new age and in a power available to men and women to inaugurate this new age. The new age, it is said, will consist of a new moral order ruled by love and a new physical order transformed, or transformable, by a new holy or healing spirit.

The Western world, in fact, is haunted by the hope and expectation of a new age. Saint John's Book of Revelation is the primary text defining this expectation ("And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away"—21:1). It was not until the beginning of the second Christian millennium that this outcry for total renewal began to make itself heard again. The new apocalyptic imagery began to influence 11th-century conceptions of history. You can trace this apocalypticizing of history back to the Calabrian monk Joachim of Floris—a primal "new age" thinker of the West.[4]

According to Joachim, there are three stages in the evolution of history, each stage progressively under the dispensation of the Father, the Son, and the Holy Spirit. The progression is from fear to joy, from the restraints of law to the liberty of love. According to Joachim, in the last stage of history, ruled over by the Holy Spirit, the church and all externally constraining institutions will dissolve, and we will enter a new age of universal free spirit.

1. "Mind over Mind and Mind over Matter." In *Philosophers in Wonderland*, ed. P. French (St. Paul, Minn.: Llewellyn Publications, 1975), pp. 232–243.

2. D. Scott Rogo, *Miracles* (New York: Dial Press, 1982).

3. S. Gordon, personal communication.

4. M. Reeves, *The Influence of Prophecy in the Later Middle Ages: A Study in Joachism* (Oxford: Clarendon Press, 1969).

This belief in a coming new age has influenced countless social and revolutionary movements in Western history.[5] The Italian Renaissance was a "new age" happening, and so were the European Enlightenment and the French Revolution. Karl Lowith[6] shows how Joachim's idea of the three ages of man even insinuated itself into Nazi ideologies of the Third Reich. Mircea Eliade[7] shows how widespread the myth of renewal is in human history as, for instance, it is reflected in primitive new year rites. Current new age trends are only the latest outcroppings of a perennial plant.

Points of method

IN TRYING TO UNDERSTAND the UFO experience as part of the making of a new age myth, there are three points I want to stress. To begin with, I think we need to look at the *whole* UFO phenomenon. Some researchers focus on reports of alien abduction but dismiss so-called contactee stories—an error, in my view, since contactee and abduction stories overlap in theme and phenomenology. John Rimmer[8] documents cases that illustrate this overlap.

Second, we should look for the connections between UFOs and other possibly related anomalous phenomena: "Big-foot," visions of the Virgin Mary, near-death experiences, poltergeists, data suggestive of postmortem survival, "channeling," and quite a bit more. As a heuristic principle, I assume that behind the huge tangled mass of psychic oddities there is some unity of meaning, some common mechanisms. We need to keep the relevant distinctions in mind while remaining alert to whatever unifying threads of meaning or mechanism we can find.

My third stress is on the historical—evolutionary—dimension of our data. For instance, the modern UFO era came into prominence at the dawn of the nuclear era. The apocalyptic overtones of much UFO

5. N. Cohn, *The Pursuit of the Millennium* (New York: Oxford University Press, 1981).

6. *Meaning in History* (Chicago: Phoenix, 1958).

7. *Cosmos and History* (New York: Harper & Row), 1959).

8. *The Evidence for Alien Abductions* (Wellingborough, Northamptonshire, U.K.: The Aquarian Press, 1984).

data are all too obvious. Nobody acquainted with the 1950s contactee movement would disagree. The more recent alien abductions also have apocalyptic overtones. Alien abductions are a type of "rapture" experience, and the "rapture" is an apocalyptic motif. The key biblical passages are in I Thessalonians 4:

> 15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> 17. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.
>
> 18. Wherefore comfort one another with these words.

And in I Corinthians 15:

> 51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.
>
> 52. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
>
> 53. For this corruptible must put on incorruption, and this mortal must put on immortality.

Vico, Jung, psychical research

THERE IS A PHILOSOPHER OF HISTORY, Giambattista Vico,[9] who offers a useful conceptual lens for our purposes. If Vico is right, and we are at the end of the "age of men," which is the age of rational culture turned rotten from the "barbarism of reflection," then we are also on the threshold of a return to the "age of gods." When a society begins to turn from hyper-rationalism and from what Vico calls "reflective malice," there is a tendency for the collective imagination to body forth a new cycle of gods, values, and modes of consciousness. Vico's new cycle—our "new age"—begins with a collective outbreak of "poetic wisdom."

9. T. G. Bergin and M. H. Fisch, *The New Science of Giambattista Vico* (New York: Doubleday, 1961).

The new cycle begins with the appearance of "imaginative universals," figures that embody universal truths and have the power to "civilize" us.

In Vico's science of the origins of humanity, imagination *(fantasia)* gave birth to the gods among the first men. What triggered the primal imagination, said Vico, were terrifying sky phenomena—lightning and thunder. To the first men, lightning and thunder were doubtless "unidentified"—hence truly awe-inspiring. It was this "unidentified" lightning and thunder that sent the first proto-men scurrying with terror into caves with their women. In this way, the moralizing influence of marriage was first established, and the first step toward civil society was taken. Vico said it took him years to learn to "enter" into the mentality of primal humans so he could reconstruct their inner world.

Unexplainable sky phenomena thus triggered the imaginative self-making of the first humans. For Vico, awe-inspiring sky epiphanies functioned to establish the first forms of the collective imagination. In a similar Vichian vein, present UFO phenomena may thus be seen as signaling the renewal of the collective imagination. Modern UFOs, in short, would be for modern people the functional equivalent of lightning and thunder. In both cases, you have phenomena that stimulate the collective imagination and reshape social life. Of course, in the new cycle a new civilization is being formed. The outcome of the terrifying "unidentified" forces will not be the institution of marriage; however, it might have something to do with the formation of a new sense of global identity—a new kind of "marriage" between members of the human race as such.

Jung offers a complementary perspective. Jung believed that UFOs marked the rise of a new myth for modern man. He called them signals of the "end of an era"[10] —archetypes shifting in the collective unconscious, harbingers of a coming transformation of consciousness, heralds of new imaginings of god- and goddess-forms. Vico adds the historical, genetic, and evolutionary dimension to Jung's approach. To this Vico-Jung axis I wish to add the data and concepts of psychical research. The synthesis of Vico, Jung, and psychical research offers material for a powerful system for interpreting UFOs and related anomalies.

Jung considered the possibility that UFOs were extraterrestrial spacecraft, but he stressed the psychological part of the experience.

10. *Flying Saucers: A Modern Myth of Things Seen in the Skies*. In *Civilization in Transition, Collected Works*, vol. 10 (New York: Pantheon Books, 1964), pp. 307–436.

Actually, there is little consensus in ufology. The hottest current claims in support of the extraterrestrial (ET) hypothesis remain bogged down in controversy. The Gulf Breeze Incident, the Hudson Night Siege, Strieber's visitor experience, MJ-12, and the Billy Meier story all sharply divide informed ufologists. But no matter what the external stimulus, the psychosocial response to UFOs still has to be studied. In fact, there probably *are* real physical UFO effects; but I am not convinced they are caused by machines from outer space.

Furthermore, since Jung wrote on UFOs, new data and new concepts have emerged that enrich the theory of terrestrial mind: psychedelic and near-death research, new concepts of evolutionary theory, and the all-important data of psychical research. A theoretically enriched concept of the collective human mind, in my view, might help us account for the most remarkable UFO effects. Indeed, the more remarkable the effects, the more remarkable the implications for understanding the human mind. Further on I will attempt to show that it is possible to account for the most striking UFO phenomena by means of an expanded model of terrestrial mind.

The search for contact

BEFORE WE CONSIDER THIS MODEL, I want to focus on a major theme of the myth—*contact*. The recurrent imagery of contact, oneness, and wholeness in the new age myth reflects the need to overcome the sense of alienation that troubles so many of our lives today. The theme of contact expresses itself in many guises: contact with higher beings, with light beings, with beings from another world; with the earth; with the feminine principle; with the right hemisphere of the brain. "Contacteeism" is a central feature of the UFO phenomenon. Let's look at some examples of this quest for contact. At first glance, these examples may appear quite different; it is my contention, however, that they are different codings of the same message.

NINETEENTH-CENTURY SPIRITUALISM

The need for renewed spiritual contact was urgently felt in the 19th century—the century of Darwin and scientific materialism. Nineteenth-century mediumship and spiritualism, which began with the Fox sisters in New York State, were such contact phenomena. The late 19th-century imagination, discontented with scientific materialism, sought contact with discarnates, spirit guides, and group souls.

Channeling

Now at 20th century's end, the cycle repeats itself in new forms: contemporary "channeling" features contact with nonphysical teachers, interdimensional guides, and wise entities of hoary antiquity. The commercial crassness and lack of intellectual integrity in much of this material has been duly noted. In railing against the obvious deficiencies; however, we are apt to miss an important point. The new age is not primarily a conscious fabrication: on balance, it seems more accurate to describe it as part of a convulsion of the collective unconscious. The need to reestablish contact, to re-eroticize our relationship with the universe, is part of an unconscious spasm of reorientation, a response to a blow to the traditional psyche. A drowning man will reach for anything to keep him afloat. In the general search for meaning, the fascination with questionable ideas like past lives, crystals, and astrology needs to be seen for what it is—namely, a revolt against a one-dimensional world view that fails to satisfy the needs of the human soul.

Deathbed experiences and the near-death experience (NDE)

Here again we find contact with higher guides, light beings, messengers from other worlds. But now the focus is on death—a critical ingredient in any myth of reality. Modern scientific materialism teaches us to envision death as extinction; however, the spontaneous images arising from NDEs are clearly projecting the *opposite* meaning. The spontaneous deliverances of the deep unconscious contrast sharply with the deductions of scientific materialism.

As Kenneth Ring[11] has said, the near-death experience is changing our image—our myth—of death. Formerly described as the Grim Reaper, death, in light of the NDE, is increasingly portrayed as an all-loving, universal Being of Light (to use Raymond Moody's evocative phrase). Near-death archetypes now pervade movies, fiction, and soap operas. Vico would say we are watching a new "imaginative universal," a concrete but generally significant image of death, install itself in our consciousness. For Vico, a vital mythical image of death is essential to civil society.

Again, we find kinship between Vico and Jung. Jung also insisted on the importance of a vital myth of death. If indeed a new age myth is emerging, it has to address the death question; it has to come to grips with our need for a healing myth of death. Without such a healing myth, Jung said, we cut ourselves off from the collective roots of our human heritage. The near-death experience puts us back in touch with these roots.

Scientific materialism, by contrast, leaves us helpless before the specter of death. The exaggerated terror of death distorts the human personality, warps our politics, and shrinks our capacity to live and love. The emergent new age myth is, in my view, an unconscious attempt to restore our sense of contact with a timeless, spaceless realm of archetypes, thus providing grounds for a new and healing myth of death.

Marian visions and the invasion of the goddess

Since the 19th century, reports from all over the world of visions of the Virgin Mary have increased.[12] The visionaries have been solitary, small groups (often of children) or thousands of people, the most spectacular case on record occurring at Zeitun, Egypt (1968-1971), where for 30 months millions of Egyptians of all ages, cultural backgrounds, and beliefs witnessed a dazzling light-form, said to be the *theotokos* (the god-bearer)—Mary, the Virgin Mother of God. What have these numinous goddess manifestations to do with the myth of the new age? A great deal, I think.

For one thing, there are links between Marian phenomena and UFO sightings.[13] Whatever the exact relationship between them, the feminine principle plays an important part in this new myth of reality struggling to be born. Modern Marian visions harken back to the ancient figure of the goddess, otherwise repressed in the dominant religions of the West. They may also be seen as curiously resonant with the worldwide struggle of women to free themselves from male domination.

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11. "Near-Death and UFO Encounters as Shamanic Initiations: Some Conceptual and Evolutionary Implications," *ReVISION* 11, 3 (Winter 1989): 14–22.

12. K. McLure, *The Evidence for Visions of the Virgin Mary* (Wellingborough, Northamptonshire, U.K.: Aquarian Press, 1984); M. Grosso, *The Final Choice* (Walpole, N.H.: Stillpoint, 1985).

13. J. Vallee, *Dimensions* (New York: Contemporary Books, 1988); J. Keel, *Operation Trojan Horse* (London: Abacus, 1973); Grosso, "The Riddle of the 'Falling Sun' at Fatima: Was It a Spacecraft?" *UFO Universe* (Winter 1989): 50–52.

More to the point, in my view, is that Marian visions reflect the struggle taking place on the inner plane of the collective psyche. More and more it appears as if the human species, using its amazing intelligence, has overshot its mark. Man as master predator has begun to plunder "mother" nature, his natural matrix, the biosphere. A certain type of aggressive, exploitative mentality has come to dominate the fate of the biosphere.

If a myth is forming to redress this unbalance, it seems natural that it should evoke the idea of restoring a more "feminine" psychology, a set of attitudes more contemplative than active, more nurturing than predatory. The eruption from the species mind of dazzling, awe-inspiring images of a goddess figure is saying something important to us. If the feminine is the symbol of unconscious psychic powers, Marian visions are telling us about these neglected powers of the human psyche, powers capable of balancing the destructive mentality that dominates the planet today.

Zeitun was the purest of Marian visions; no verbal messages were given, only gestures of prayer and receptivity. The most striking effect in Zeitun was the making of peace among Moslems, Jews, and Christians. An energy, in fact, seems to have been released that partially paralyzed, entranced, and wiped out the routine ideological differences among witnesses.[14]

Fundamentalism

The new wave of spiritual energy is penetrating the most insulated belief-systems. The resurgence of Jewish, Christian, and Islamic fundamentalism shares the new age rejection of a universe deprived of meaning by scientific materialism. In the case of Islam, the revolt is also against the economic imperialism of Western scientific materialism. The difference is that fundamentalists are literalists and revivalists of old meanings, whereas new agers are struggling to synthesize new paradigms of meaning.

In any case, belief in immediate contact with higher beings pervades the fundamentalist movements. There are odd analogues with the UFO experience. Christian fundamentalists, like Jerry Falwell, look forward to the Rapture—to the time when they will be abducted into heaven by the ministers of God. Falwell has stated in public that he is undaunted at the prospect of nuclear war, for he believes the angels of the Lord will rescue him in the nick of time. The rage for meaning can become obscene. Some fundamentalists see in nuclear war the fulfilment of the prophecy of Armageddon. Here is a frightening case where myth might play a role in helping to transmute an idea into physical reality.

The hour of the angels

In the last century, people contacted spirit guides; nowadays, they seek space brothers and channeled "nonphysical" guides and mentors. Another form of this psychic contact experience, current in the Catholic church, is through "guardian angels." According to Catholic dogma, every human being, whether Christian or not, has a guardian angel—an entity with the power to ward off dangers to body and soul, to enlighten and to instruct, and to help us in the agony of death. (It is interesting to note that the "being of light" of the NDE also serves to help us in the agony of death.)

Candidates are instructed in the lore and practice of how to behave with their guardian angels. For instance, one must take a vow of consecration to one's guardian angel: veneration, prayer, gratitude, and receptivity place the candidate in a psychological state conducive to receiving help from the angel. This development may be traced to the cult of Padre Pio, the stigmatic famous for his miraculous healings and bilocations.[15] Padre Pio, like William Blake, lived in a world of visionary hyperrealities. He claimed throughout his long life to have been in touch with the "companion of his youth"—his guardian angel.

The events at Fatima in 1917, where several children were visited by a light entity identified as an angel, are another source of current Catholic teaching on angels. This "angel" taught the children a prayer and was a prelude to visitations from a mysterious Lady of Light. The Lady also stressed the psychic technology of prayer. The visions at Fatima led to the formation of the Blue Army, a worldwide organization, numbering in the millions, devoted to the conversion of Russia by prayer. Robert J. Fox[16] has built a new theology on the Fatima events.

14. F. Johnston, *When Millions Saw Mary* (Chulmeigh, Devon, U.K.: Augustine Publ., 1980).

15. Grosso, "Padre Pio and Future Man," *Critique* 30 (1989): 26–34.

16. *The Work of the Holy Angels* (Washington, N.J.: AMI Press, 1983).

"Now is the hour of the angels," Padre Pio once said. In scripture, the time of the angels is linked to the time of the Second Coming—the time of the resurrection. The coming of the angels is therefore linked in the Western psyche with the end of the world—Jung's"end of an era." In the passage from I Thessalonians 4:16, we read: "... [T]he Lord himself shall descend from heaven with a shout, *with the voice of the archangel.*" Angels are end-time messengers; they seem to be here under many disguises.

The image of being visited by a majestic power from the sky and lifted out of this world has been incubating in our collective psyche for close to two thousand years. Given the structural analogies between UFO contact, angel contact, spirit-guide contact, and near-death contact, I am further encouraged to believe we are dealing with a single mass reorientation in the global mind.

Toward an ontology of the creative imagination

ARE UFOS REAL OR UNREAL? Unfortunately, there is no simple either/or answer to this question. UFOs seem to drift in a space neither entirely internal nor entirely external. They seem rather to move in a twilight zone between dream and reality. They are funny with time, too; it's not clear *what* time they move in. Are they from the past or the future? They cause us to lose time,[17] and I know, from my own experience, that they can change our perception of space.

UFOs seem to be part of a general invasion of the archetypes.[18] If they are archetypes, they are somehow projections of ourselves, and in that case, the new age belief that we create our reality is thereby partially verified. On this theory, we should be able to explain all the anomalous effects through our own collective power. In that case, UFOs and channeled entities and guardian angels would be part of a system of reality we are creating. But to what end? To warn us, to instruct us, to awaken our potential, to remind us that we are the creators of reality, to cause our minds and bodies to mutate, to accelerate our evolution: these are a few possibilities that come to mind.

17. B. Hopkins, *Missing Time* (New York: Berkley Publ., 1983).

18. D. Stillings, "Invasion of the Archetypes: Images of High Numinosity in Current Popular Culture," *Gnosis* 10 (Winter 1989): 29–39.

There are, of course, rival theories to account for the UFO family of anomalies. One possibility is that they are of extraterrestrial origin. Roughly, the ET hypothesis is based on (1) the pattern of sightings, contacts, and abductions and (2) the physical traces produced by the alleged craft.

Some of these effects look impressive, and I sometimes find myself inclined to accept the ET hypothesis. However, if UFO phenomena are part of an emergent new age myth, we should be able to explain these effects, assuming they really exist, by our own psi-mediated collective imagination.

Let me try to show how this may be possible. Either way, the facts force us to stretch our concept of what is possible.

MULTI-FORMED UFO OCCUPANTS

When you look at close-encounter occupants, you find they come in all shapes and sizes, from seven inches to seven feet; they are transparent, have six arms, one eye; they are bald or hairy, luminous, gray-skinned, blond, multilingual; they communicate by telepathy, pass through walls, disappear, and levitate. They are human, humanoid, parahuman. They appear to us in a lonely setting, on the highway at night, in our bedrooms.

The variability suggests dreamlike, psychic phenomena. There's a thing called highway hypnosis, for instance, known to lead to psychic experiences. Further, Alvin Lawson[19] has shown that, under hypnosis, people *imagine* UFO abductions in a way similar to "real" abductions.

The "visitors" take on many guises and disguises: dwarfs with large wraparound eyes, inferior hairy little creatures, tall Nordic heroes and heroines, men in black. Forms familiar from folklore and mythology, they strike me as too volatile, symbolic, and archetypal in character to be taken as aliens from the stars.

In dreams, art, and mythology, the human soul projects what Jung called "archetypes." Archetypes are forms of the imagination with a psychic life of their own, independent of personal consciousness. But there are problems with this. If, for instance, the Mary light-form that appeared in Zeitun was an archetypal manifestation, was it a conscious being or was it more like a light-painting projected to manipulate our

19. "Hypnosis of Imaginary UFO 'Abductees.'" In *Proceedings of the First International UFO Conference*, ed. C. G. Fuller (New York: Warner, 1980), pp. 195–238.

consciousness? Not enough is known to say for sure. Archetypes are creatures of inner space, and we know little of the ontology of inner space. In fact, we know as much about inner space today as was known about outer space when Galileo first peered through his telescope.

The physical evidence

What of the physical evidence for UFOs? There are physiological reactions, like burns or marks on the body; animal reactions in the presence of the UFO; and physical traces, such as apparent landing-gear marks, chemically altered soil, and apparent traces on visual radar.

Physiological Reactions. Reports exist of burns, conjunctivitis, unexplained scar tissue, and radioactive effects. As for radioactive effects, physicist Helmut Schmidt[20] has shown that humans can psychokinetically influence the random behavior of subatomic particles. In principle, then, I can imagine humans, in a spontaneous setting, producing radioactive effects by PK. As for burns, scars, and the rest, students of psychosomatic medicine, hypnosis, and the physical phenomena of mysticism know of far more startling effects induced by subjects on themselves.

Examples of stigmata are telling. Saint Francis' corpse showed changes in his skin in the shape of a nail driven through his hand. After death, Saint Theresa's heart displayed spearlike marks imprinted on it; she once saw an angel who pierced her heart with a spear. This visitation—it was a kind of abduction experience—is the subject of a famous Bernini sculpture.

Padre Pio had the stigmata for 50 years. The Padre's body did not behave like ordinary bodies; his blood suffused strange perfumes that were perceived by thousands of people, often miles away from him. His wounds were circular (the size of a penny) and were never swollen, inflamed, or infected, nor did they suppurate. By the time he died, the wounds had closed, leaving no trace of scar tissue—dermatologically very strange, to say the least. The evidence is abundant: people can do strange things to their own bodies.

Animal Reactions. Animals reacting to UFOs are no proof of ETs; animals are known to respond to ghosts, poltergeists, and other paranormal entities.

20. "Instrumentation in the Parapsychology Laboratory." In *New Directions in Parapsychology*, ed. J. Beloff (Metuchen, N.J.: Scarecrow Press, 1975), pp. 1–37.

Evidence of animal psi, some of it experimental, makes me doubt ET agency. After all, we have good evidence for psychic function, but no independent evidence for ETs. The parapsychological hypothesis is more parsimonious.

Physical Traces. What about hard physical effects, such as landing-gear marks, chemically altered soil, or malfunctioning equipment? Let us suppose there are such real physical traces of UFOs. In principle, the traces could be explained by human PK, once you admit there is such a thing as a telepathically linked collective imagination with unknown PK potential. As for malfunctioning equipment, Robert Morris[21] has collected data showing how human PK influences mechanical and computer systems.

But does it make sense to talk of psychic phenomena when trained pilots correlate radar signals with sightings of apparently flying craft? Perhaps not. However, psychic phenomena are culture-bound. In other words, the *form* they take is malleable, open to symbolic, cultural, and historical influences. A good example is the stigmata, peculiar to Christianity. Once Saint Francis had these symbolic wounds in the 12th century, they began to recur in the context of the Christian paradigm. The Geller effect, the case of copycat metal-bending in recent times, is another example of culture-formed psi effects.

There are fads of the paranormal. Ectoplasm, the once-popular mystic goo effused from the orifices of Victorian mediums, has vanished from the scene. Table-turning was the parlor game of the last century; metal-bending is that of the present. Paris of the early 18th century witnessed the Convulsionaries, an inspired sect who demonstrated absolutely bizarre immunity to pain and physical injury. Nowadays, people walk on fire pits full of smoldering coals.

If UFOs are mythic constructs, it is not surprising that their physical effects fit the UFO construct. To look like real spaceships, they obligingly affect radar. But then, as if to underscore the joke on our reason, they often just vanish from the radar screen, which reminds us again that we are probably dealing with a very strange psychic phenomenon. A similar instance of this psychoid quality—this ontological ambiguity—was the light-goddess of Zeitun, for she was simultaneously photographed and yet remained invisible to the naked eye of some

21. "Psi and Human Factors: The Role of Psi in Human-Equipment Interactions." In *Current Trends in Psi Research (1984)*, ed. B. Shapin and L. Coly (New York: Parapsychology Foundation, 1986).

people. What kind of an object has such properties? The collective imagination of the human species must have some very strange powers indeed!

Birth imagery and the new age myth

THE UFO PHENOMENON, in my view, points to some intelligence acting on the human race. The action is both mental and physical. The source, however, remains unknown. In the section above, I tried to suggest that we ourselves may be the source.

I do not deny, however, that some UFO reports suggest that the intelligence is extraterrestrial. The moment we look closely, however, we find much that shades off into the psychic and mythic realm (as is demonstrated particularly well by Peter Rojcewicz in an article on Men In Black, soon to be published).

If UFOs are collective psychic projections, they must have collective meanings.

I want to end by commenting on the birth imagery in recent reports of alien abductions.[22] Typical features, or instance, of the "abductors" suggest childlike, even fetal, imagery, such as their large eyes and large heads, as compared with their diminutive bodies.

Some ufologists believe that the growing number of reports of alien abductions have finally given us a clue to the motivation behind the coming of the saucers. They are here to interbreed with us and reinvigorate their stock, according to several enthusiastic investigators. In a recent study,[23] however, Michael Swords has shown in some detail just how unlikely extraterrestrial hybridization really is. Swords's detailed arguments reinforce an a priori objection: it is extremely implausible that a civilization so technologically advanced (with the capacity to navigate the galaxies) should be so retarded in medical expertise.

What then are we to make of this peculiar emphasis on images of ailing stock, regeneration, sickly features, and big-brained creatures with unwholesome gray skin?

22. "Extraterrestrial Hybridization Unlikely," *MUFON UFO Journal* 247 (November 1988): 6–10.

23. *Twentieth Century Times* (priv. ptd., 1954).

If the abductors are our collective dream, they are, of course, expressions of what is happening inside our collective self; all the information in the dream, therefore, has to be read as a commentary on our current situation.

Jung, of course, understood this. Thus he took the circular shape of the "flying saucer" as a mandalic symbol of the wholeness we are unconsciously striving to realize in ourselves. I have tried to elaborate this by commenting on the contact theme; the search for contact is a search for wholeness. The new spate of alien abductions, however, deals in new symbols.

Global change has been speeding up since the beginning of the modern UFO era in 1947. By that time, the first atomic bombs had been dropped on two Japanese cities, an event that doubtless sent shock waves into the collective psyche. By 1988, the most immediate source of concern had shifted to the vast eco-crisis. The emotional tone of UFO imagery has also shifted. No longer reflecting the optimism of cosmic brotherhood, as in the experience of contactee Orfeo Angelucci[24] in 1984, the imagery has become more sinister, violent, and paranoid.

A prominent theme in recent UFO reports is this: alien, fetal-like beings are capturing us and subjecting us to medical examination. They are poking around our genitals, extracting sperm and ova, and mingling their seed with ours. If Swords is right, and we are wrong to take this literally, then what does this image mean symbolically? The large eyes and head seem to be saying something about awareness, vision, and consciousness. As I read this strange image of sickly outer space interlopers, I also cannot help thinking it is we who are in dire need of self-examination; it is we who have to place ourselves on an "operating table." It looks to me as if something—some intelligence—is "examining" and "operating on" us. Medical operation implies a need for healing. This latest development in UFO symbolism contains a message about healing ourselves. Quite clearly, the symbols and archetypal ideas here are rich. As Jung would say, they are bipolar, pointing simultaneously in many directions: to hope and disaster, sickness and rejuvenation.

The ETs resemble sick children. Is there a symbol speaking to us here? Surely, the human "child" is in peril today as never before. Forty thousand babies starve to death every day around the globe. Even

24. Jung and C. Kerenyi, *Essays on a Science of Mythology*, rev. ed. (New York: Harper Torchbooks, 1963).

greater numbers of babies never attain their full faculties because of deficiencies in diet. Images of these pathetic kids periodically flash by on our television screens or appear in weekly news magazines; these children are large-headed, with bulging, staring eyes and thin, spindly arms and legs—not unlike the "grays" and ETs people say are swooping down on them from the heavens. We are also witnessing an extraordinary child-abuse epidemic. The collective imagination is daily bombarded with images of horror inflicted on innocent children. Children everywhere are being born with Acquired Immune Deficiency Syndrome (AIDS) in an overpopulated, polluted world. A new subspecies of children who are retarded due to lead poisoning has emerged in Mexico. The fact that the population is on its way to doubling within 40 years makes the idea of the future of all children problematic.

The fetal imagery in alien abductions, if taken as a product of the collective mind at large, suggests the archetype of the Child. Jung and Kerenyi25 have written some stunning pages on the Child archetype. The archetypal Child is the divine child, and, in the myths, it is always threatened—as the human child today is threatened. The Child is also the bearer of extraordinary powers and is the harbinger of the future. If we are seeing projections of the Child archetype in these fetal visitors from beyond, I would suggest that this is the basic message of the new age myth. The "new man," the future of the species, is in great danger—danger of extinction. But profound help is also at hand. If we learn to cooperate with the forces of rebirth, we may yet rise from the "examination table," resuscitated from our planetary near-death experience.

NOTE: *My special thanks to Professor P. Rojcewicz for his critical reading of an early version of my text.*

INTERMEZZO 3

Coverups

Sky Crash: A Cosmic Conspiracy, by Brenda Butler, Dot Street, and Jenny Randles. Suffolk: Neville Spearman, 1984.

Clear Intent: The Government Coverup of the UFO Experience, by Lawrence Fawcett and Barry J. Greenwood. Englewood Cliffs, N.J.: Prentice-Hall, 1984.

Dennis Stillings

THE WORKS that are the subject of this review essay were among the most popular ufological treatises of 1984. I was urged repeatedly by representatives of the extraterrestrial hypothesis (ETH) to educate myself properly by acquiring and studying these two volumes at the time they appeared.

Both *Sky Crash* and *Clear Intent* are concerned with the issue of government cover-up of the "truth" behind UFOs, a cover-up that is seen as "conspiratorial" in nature. Both books failed to convince me that there is any conscious conspiracy to keep back any "truth" about the nature of UFOs. There *may well be* a "conspiracy" to keep it from being revealed that "something" is capable of consistently breaching secured military areas, or that our duly appointed protectors don't always know what they are looking at. Official reluctance to admit such things is completely understandable. It may also be that aerial anomalies were observed by military or intelligence personnel under sensitive and classifiable conditions of place and time. This could explain the heavily censored Freedom of Information documents that ufologists like to wave in the air. These alternative possibilities are not considered at all in *Clear Intent* and only touched on in *Sky Crash*. One must also consider the possibility that the same range of unfounded belief in UFOs exists within the military as well as within ufology. This means that certain groups of people involved in military intelligence may be convinced—for no better reasons than anyone else's—that we are being invaded by extraterrestrials. Such a group would not necessarily have any special information about the nature of UFOs; nevertheless, they could create—by dint of their official positions and manipulation of information—the illusion of having "special knowledge." Thus the two groups—believers within the military and ETHers—create a shared ET fantasy.

Compounding the above-mentioned deficiencies, neither *Clear Intent* nor *Sky Crash* gives us a baseline for speculation by defining normal bureaucratic classification procedures. On what basis does *anything* become classified information? Who sets the rules for classification? Who carries them out? When and under what conditions are these rules suspended? It seems to me that one must look carefully at these questions before assuming any conspiracy. It is most likely that many items become classified for very inadequate reasons or for reasons quite different from those advanced by some ufologists. For instance, ufologists often cite (though less often than before) a "little known" U.S. Service regulation (JANAP–146), which provides a penalty of up to 10 years' imprisonment and a $10,000 fine for anyone in government service who makes an unauthorized public statement about UFO phenomena. I have not personally seen this document, but it occurs to me that persons in government service might occasionally be in an area in which a secret weapon or classified aircraft may be being tested—or in which some other strategic exercise is being carried out. This regulation may merely be designed to prevent, for quite normal security reasons, any "UFO" observations from being talked about in public.

It may also be that these classified UFO documents remain classified as "secret" long after such classification ceases to make good sense. I have been involved in inquiries regarding completely nonstrategic items in the Smithsonian historical collections. I wanted to obtain some items on loan. The bureaucratic response to my requests—had they involved UFOs instead of antiques—could very well have been construed as conspiratorial. The fact is that our civil "servants," as a rule, are loath to depart from standard bureaucratic procedures and will waffle and delay, even lie, in order to avoid going beyond their well-established routines. This we know very well. Why assume that this response is of a different nature with regard to UFOs? When one reads of the relentless harassment of the military by the doughty *Sky Crash* ufologists, one can easily see this bureaucratic attitude as a sensible alternative explanation.

I have been told by more than one ufologist of repute that ufologists themselves, particularly those heavily committed to the "hardware hypothesis" (i.e., that UFOs are nuts-and-bolts space vehicles from another planet), often consciously or unconsciously select out evidence surrounding UFO encounters so as to conform to the ET theory. Highly strange aspects of observations are conveniently "forgotten." Some more up-front ufologists come right out and say that such inconvenient data should be excluded from consideration in ufological studies. Perhaps the only real "conspiracies" exist within the minds of ufologists, an unconscious psychological condition that they shamelessly project onto

the establishment.

In *Sky Crash*, the action revolves around a putative UFO sighting in the Rendlesham Forest in eastern England. Some poor, wounded UFO bounced around the trees for a while, got itself repaired, and then took off. It didn't "crash." This event was supposed to have occurred. The book contains no substantial evidence for this. I am told that one of the authors of the book has subsequently disavowed its claims.

The events in Rendlesham Forest, as reported in *Sky Crash*, appear to have been either (1) some sequence of events of a quite "normal" nature that was embarrassing to the authorities or (2) a mixture of normal and Fortean events that had everyone deeply puzzled—and was embarrassing to the authorities. I prefer the latter option. My reasons are as follows:

As Butler et al. report, the Cash/Landrum affair was taking place at almost the same time as the Rendlesham Forest event. The striking similarities between the two events are duly noted in *Sky Crash*. On Dec. 29, 1980, a diamond-shaped UFO, spurting flame, approached within 150 feet of a car driven by Betty Cash, who was accompanied by Vickie Landrum and Vickie's seven-year-old grandson, Colby. This occurred just outside of Huffman, Texas. According to the authors,

> Even at a distance of 150 feet, which is where the screaming driver brought the car to a halt, the heat could be felt inside the car. Vickie was convinced it was the end of the world and told Colby to expect Jesus to step out of the fire. (p. 218)

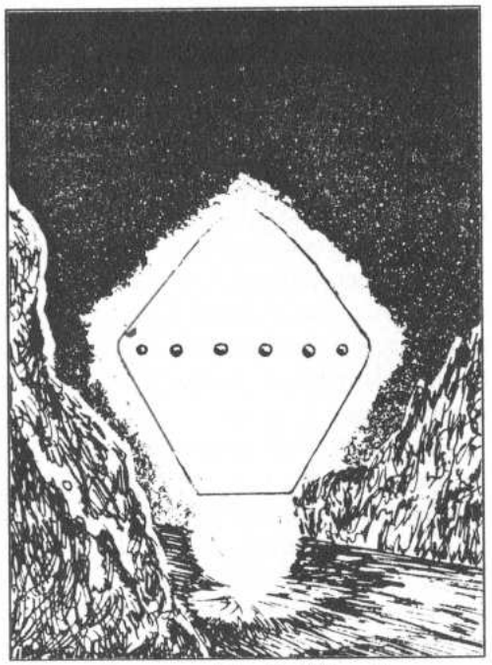
This last sentence contains an important palingenetic idea, set forth in the next section.

Jesus as fire

He who is near unto me is near unto the fire.[1]

THE QUOTATION is an uncanonical saying of Christ. (Compare the illustrations on page 102.) On the left we have a picture from the Rupertsburg Codex *Scivias*, written by Hildegard of Bingen in the 12th

1. Quoted in C. G. Jung, *Psychology and Alchemy*, *Collected Works*, vol. 12 (*CW* 12), 2nd ed. (Princeton, N.J.: Princeton University Press, 1968), p. 120.



Above: Drawing of the Cash/Landrum UFO sighting.

Left: "The Quickening of the Child in the Womb," from the *Scivias* of Hildegard von Bingen, in a manuscript of the 12th century.

century;[2] on the right, a drawing of the UFO sighted in the Cash/Landrum case.[3] According to Jung, in his study of flying saucers,[4] the Codex *Scivias* illustration depicts the "animation" of the child in the womb. The descriptions in *Sky Crash* of the UFO in the Cash/Landrum sighting combine the threeness of a "triangle" with the fourness of a "diamond shape": that is, a square (pp. 217–218). The resemblance between the two figures is obvious, even to the circular "portholes" across the middles of the two pictures.

Jung goes on to elaborate on the symbolism of the representation on the left. The "eyes" are the "eyes of God" that "run to and fro through the whole earth" (anomalous lights, "scout ships"). The souls of men are "fireballs," as is the soul of Christ (p. 404). "It is as much metal as spirit" (p. 405). The "arithmetical structure" of the Holy Ghost parallels the structure of our UFO. "He is a unity, consists of two principles (eyes and fireballs), has three parts, and is a square" (p. 405).

In his *Symbols of Transformation*,[5] Jung comments on the story in Daniel 3:24f. of the three men in the fiery furnace:

> The legend of the three men in the furnace is a magical procedure during which a "fourth" is produced. [Our UFO has three points and the flame-end. It is out of the flame that Jesus is to appear.] ...The "fourth" in the fiery furnace appears like a son of God made visible in the fire. Jehovah himself is a fire. Isaiah 10:17 (RSV) says of the saviour of Israel: "And the light of Israel will become a fire, and his Holy One a flame." A hymn of Ephraem the Syrian says of Christ: "Thou who art all fire, have pity on me."

These "fires" are not without their effects. After the Cash/Landrum encounter, the individuals involved suffered what appeared to be skin burns (reddening of the skin and blistering) and severe loss of hair. Such effects are not rare in cases of UFO contact; however, they have their parallels in accounts of divine confrontations. In his *Flying Saucers*, Jung addresses the problems of the heat effects of UFOs:

> One immediately thinks of the intolerable radiance that shone from the

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2. Jung, "Flying Saucers: A Modern Myth of Things Seen in the Skies," *Civilization in Transition*, *CW* 10 (New York: Pantheon Books, 1964), plate VIII.

3. Butler, Street, and Randles, *Sky Crash*, p. 218.

4. Jung, "Flying Saucers," pp. 404–405.

5. Jung, *Symbols of Transformation*, *CW* 5, 2nd ed. (Princeton, N.J.: Princeton University Press, 1967), p. 167.

face of Moses after he had seen God, of "Who among us shall dwell with everlasting burnings?" (Isaiah 33:14), and of the saying of Jesus: "He who is near to me is near unto the fire." Nowadays people who have an experience of this kind are more likely to go running to a doctor or a psychiatrist than to the theologian.... [Today] anything out of the ordinary can only be pathological, for that abstraction, the "statistical average," counts as the ultimate truth, and not reality. All feeling for value is repressed in the interests of a narrow intellect and biased reason. So it is no wonder that after her Ufo experience our patient woke up in a hospital with a burned face. This is only to be expected today.[6]

(Jung was commenting on the dream of a patient in which confrontation with a cigar-shaped UFO resulted in serious facial burns—in the dream.) Loss of hair and skin-reddening are also part of rebirth symbolism, for obvious reasons. On the other hand, there are well-known physical disorders of psychosomatic origin that cluster within families and that mimic many of the symptoms reported in the UFO literature. One such disorder is psychogenic purpura, which frequently occurs in adolescents, but is also documented in adults. Among the several symptoms may be found burning, painful areas of skin, headache, malaise, gastrointestinal disturbances, and cutaneous bruising and bleeding.[7]

It is often the case that the same sort of Fortean event takes place at several distant points at the same time. This may be particularly true of Fortean "fire" synchronicities. This fact also indicates that a "nonsensical" Fortean configuration lay behind the Rendlesham and Huffman sightings. That the "Cosmic Joker" was involved in these two events is revealed on p. 256 of *Sky Crash*: a woman reported seeing brown bears near Rendlesham. The authors also received phone calls admonishing them to start looking for "brown bears." In USAF terminology, a "Brown Bear" is a Russian satellite!

Sky Crash demonstrates two things very clearly: It is possible that government "cover-ups" might be due in part to government officials' frantic attempts to keep from being nagged to death by fanatical ufologists; also, it is likely that something unusual and possibly embarrassing to the military occurred in Rendlesham Forest. There is no compelling evidence that an alien spaceship was involved. But there is some evidence that the events had Fortean barnacles attached to them.

6. "Flying Saucers," p. 338.

7. Ricardo U. Sorensen et al., "Psychogenic Purpura in Adolescent Patients," *Clinical Pediatrics* 24, 12 (December 1985): 700–704.

Sky Crash and *Clear Intent* share three faults common to much ufological literature: (1) in both books the extraterrestrial hypothesis is assumed; (2) neither book gives the reader any notion of the normal apparatus of government "classification" procedures, and (3) both jump to wild conclusions on the basis of feeble evidence. *Clear Intent* accomplishes one very valuable thing: it documents fairly successfully that the military and government bureaucratic handling of the UFO question has been confused, ill-advised, and downright inept—but that is about all it demonstrates. What "conspiracies" lurk behind the murk remain unclear—if there are any of substance. I have heard from one very reliable source that highly classified and extremely strange military observations of UFO behavior exist. These observations, taken one way, are highly suggestive of the hardware hypothesis. In my opinion, however, most people who lurch immediately toward ET-ism are ill grounded in the history and dynamics of symbolism and are unaware of the literature on extraordinary mental states that can conceivably give rise to the sorts of perceptions at issue here.

Clear Intent, then, does establish the minimal and already well-accepted notion that the government has indeed bungled many aspects of matters ufological. The authors, however, make assertions that go far beyond the evidence they present. On pp. 219 and 220 of *Clear Intent* one finds a list of conclusions on the existence and nature of UFOs. I find these conclusions, by and large, to be only barely suggested by the evidence presented, let alone supported by it. The conclusions from *Clear Intent* and my comments on them follow:

1. *UFOs are a real, material, physical phenomenon, completely unidentifiable in conventional terms*. There is a *contradictio in adiecto* here. The authors identify the UFOs in the quite conventional terms, "real," "material," "physical." I would modify this to say that there may be material and physical *aspects* to the UFO phenomenon. Even some ETHers will assert that psychic phenomena constitute a very large component of UFOs and their behavior. We may be observing, in UFOs, some sort of *tertium quid* or "third state" between the material and the psychic—as one finds in certain séance room phenomena. There are conventional methods that remain to be applied to the study of UFOs. The frequent assumption that the phenomenon lies outside of *all* conventional explanations is, in my opinion, mainly the result of preconceived notions of what UFOs are. Just like the "establishment," most ufologists want to exclude exactly the sort of information that makes the UFO phenomenon truly mysterious. The phenomena that many ufologists think are mysterious are not, and they can be accounted

for by judicious application of depth psychology and parapsychological concepts.

2. *UFOs display intelligence of a very high order*. Absolutely unproven. I believe it was Ivan Sanderson who characterized the intelligence of ETs as comparable to that of the average four-year-old human. I'm not sure I would give them that much credit. If bumblebees were bigger (UFO-size), made of metal, and had the same properties of speed and maneuverability and inacessibility as UFOs, we would probably ascribe "intelligence" to their highly complex behaviors. A complex set of approach and evasion behaviors can exist without an "intelligence"—in the usual sense of the word—being present. You may have a certain kind of "intelligent" behavior—as some are wont to ascribe to computers—but you do not necessarily also have conscious intent.

3. *Granting that UFOs are real and intelligent* [!], *somebody is behind the phenomenon; that is, advanced biological life forms*. Not proven, of course.

4. *These life forms are here for a purpose. A "clear intent" has been demonstrated numerous times*. I can agree with the first statement to a degree: some manifestation of "life" is occurring, and it has a purpose. In spite of the title, there is really nothing in *Clear Intent* that demonstrates intention, and certainly not a clear one. Clear intent to do what? The very notion of "clear intent" is a gross piece of anthropocentrism, something the ETHers are always screaming about when someone suggests that UFO behavior is nonsensical. If, however, an ETHer wants to indulge in every sort of anthropocentric hypothesis, that is obviously all right. When an ant hauls off a dead spider, we can see "clear intent." So what? Do we ascribe intelligence or consciousness to the ant? With UFOs there is less evidence of clear intent than one sees in an insect—or in a bacterium, for that matter.

5. *Their purpose at the present time is unknown*— If so, how can one talk of "clear intent" in any rational sense? *—but may be related to an extended surveillance of what might be termed a primitive embryonic society* [ours]. I suggest that the ETs might well lack something this poor, benighted, primitive society has. I would suggest that they lack "humanness," individuality, art, music, aesthetic sense, compassion, and any sense of humor. They are faceless technocaricatures, spouting pompous, kitschy philosophies, purveying cheap, useless, and commonplace advice, lacking even one single representative that can break out of its lockstep, its *Kadaver-gehorsam* dance of the absurd, to make a single meaningful human contact. And who sees us as "primitive and embryonic"—the ETs or the authors? Surely this is, once again, ETHer anthropocentrism combined with cheap social criticism.

6. *The origin of the biological life forms is unknown, but the extraterrestrial hypothesis seems to be the most attractive explanation, although not the only one*. Certainly it is not the only one. The reasons for considering the extraterrestrial hypothesis to be quite weak are too numerous to mention here. I suggest reading the works of John Keel, Allan Hynek, Thomas Bearden, and Jacques Vallee, among others, in order to begin to see the richness of alternative possibilities.

7. *UFOs have overflown U.S. military and other government facilities since World War II, as evidenced by official U.S. government document releases from a variety of federal agencies*. True.

8. *This activity has extended to other nations, as evidenced by official U.S. government document releases*. True.

The last four conclusions are pretty unarguable and conventional. I will neither list nor discuss them here. Throughout the book much is made of the presence of helicopters in association with sightings. I will merely suggest that the role of helicopters in UFO surveillance is more of a mystery than ufologists think and may have nothing whatsoever to do with the military.[8]

Addendum

THE LATEST MAJOR WORK on UFO cover-ups is Timothy Good's massive book *Above Top Secret: The Worldwide UFO Cover-up* (London: Sidgwick & Jackson, 1987). It is very much a book for believers (see above, "What Did Carl Gustav Jung Believe About Flying Saucers?") and, like the other cover-up literature spends little or no time considering any sort of normal explanations for "cover-up" behaviors. Again, the reader is given no orientation on the whys and wherefores of government secrecy. There is little doubt that certain government agencies play games with UFO material in their possession. Whether these games have anything to do with real secrets involving extraterrestrial invasions, or are artifacts of purely bureaucratic origin, will not resolved by a reading of any of these books.

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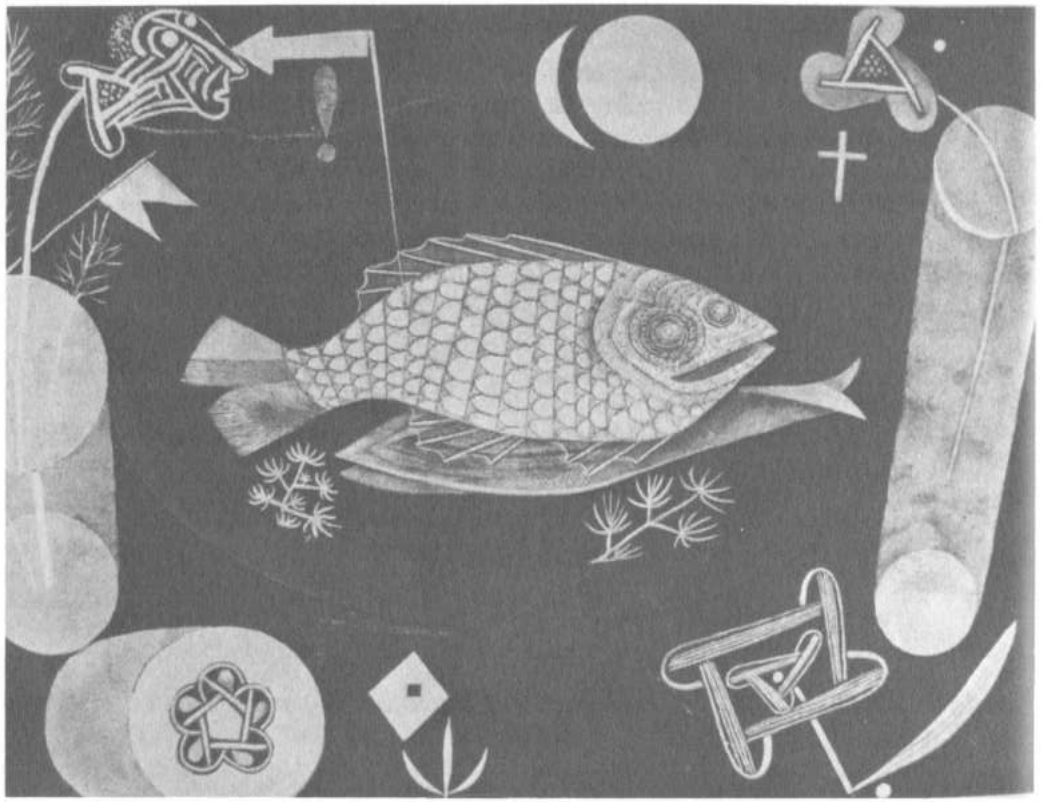
8. See Dennis Stillings, "Helicopters, UFOs, and the Psyche," *Artifex* 7, 3 (Fall 1988), pp. 2–14.



Paul Klee, *Around the Fish* (1926).

Quicksilver in Twilight: A Close Encounter with a Hermetic Eye

Tony Nugent

To Charlie Hickson and Calvin Parker

FLYING SAUCERS have been with us since June 24, 1947, when nine bright discs were seen in the sky near Mount Rainier in the State of Washington, "flying like geese in a diagonal, chainlike line" and "like a saucer would if you skipped it cross the water."[1] As a boy of seven in that summer, I spent many hours skipping stones across the waters of Lake Washington from our beach on Mercer Island, and from that beach snow-capped Mount Rainier had the appearance of a giant ice-cream cone in the sky, turning from vanilla to strawberry as the sun set over Seattle. Enveloped by the evergreen forests of the Pacific Northwest and reaching above the clouds into the very heavens, Mount Rainier impresses me now as a fitting site for the mythic beginning of the descent of the new Gods called "flying saucers."

But from those lofty heights, as the saucers have rolled into the lowlands of mass culture, the myth has gathered unto itself a thick layer of mossy "isms." The saucers have become designated as "UFOs,"[2] a term which reflects in its colorless objectivity the pervasive scientism of our time. Occultists, too, have made their mark on the myth, interpreting UFOs as the heavenly chariots in which the ancient Gods are

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1. K. Arnold and R. A. Palmer, *The Coming of the Saucers* (Amherst, Wis.: priv. publ., 1952), p. 11.

2. The term "UFO" was apparently first used by the U.S. Air Force's "Project Grudge" in 1949. Cf. J. Hynek, *The Hynek UFO Report* (New York: Dell, 1977), p. 18.

returning, while the spiritualists herald them as the sure sign of the dawning Age of Aquarius. In the face of these attempts to figure UFOs out and to divine their deeper or higher meanings, the phenomenon remains obscure, hovering mythically in a twilight zone between the physical and the psychical, between space-time objects and dream images, between fact and fiction, betwen this world and other worlds. From this twilight zone UFOs present themselves not simply as a phenomenon to be seen, but as a challenge to all our customary ways of seeing. They call for a "revisioning"[3] as they present themselves to our vision. They invite us to be hermeneutical in the radical sense of that term, to find a way of seeing in that twilight between the image and its symbolic-mythic milieu, a way of seeing which sticks to the image while also seeing through and beyond and around it, a way of seeing on the boundary between phenomenology and archetypology.

Since 1947 UFOs have appeared in virtually every corner of the planet, and no longer simply as strange lights in the sky but as spaceships carrying humanoid creatures. My inquiry into UFO-hermeneutics in these pages focuses on the story of Charlie Hickson and Calvin Parker, who were fishing in the Pascagoula River in the State of Mississippi by the light of the full moon on the evening of October 11, 1973, when they had what has come to be called "a close encounter of the third kind."[4] On October 12, 1973, news media picked up the following story from the wire services of United Press International:

> 10/12/73
> Pascagoula, Mississippi
> CREATURES
>
> Two shipyard workers who claimed they were hauled aboard a UFO and examined by silvery-skinned creatures with big eyes and pointed ears were checked at a military hospital yesterday and found to be clear of radiation.
>
> Air Force doctors at nearby Keesler Air Force examined the men, Charles Hickson, 42, and Calvin Parker, 19, as a precautionary measure after they came and told their weird tale.
>
> Jackson County chief deputy Barney Mathis said the men told him they were fishing from an old pier on the west bank of the Pascagoula River about 7 p.m. Thursday when they noticed a strange craft about two miles away emitting a bluish haze.
>
> They said it moved closer and then appeared to hover about three or four feet above the water, then "three whatever-they-weres came out, either floating or walking, and carried us into the ship," officers quoted Hickson as saying.
>
> "The things had big eyes. They kept us about twenty minutes, photographed us, and then took us back to the pier. The only sound they made was a buzzing-humming sound. They left in a flash."
>
> "These are reliable people," Sheriff Fred Diamond said. "They had no reason to say this if it had not been true. I know something did happen to them."
>
> The sheriff said the "spacecraft" was described as fish-shaped, about ten feet square with an eight foot ceiling. The occupants were said to have pale silvery-gray skin, no hair, long pointed ears and noses with an opening for a mouth and hands "like crab claws."[5]

The claw-men

IT WAS THE IMAGE of the "claw-men,"[6] the "silvery-gray-skinned creatures," and the "pointy-eared saucer folk"[7] that captured the attention and imagination of the news media. And it was the image of the creatures that also continued to haunt Charlie Hickson for weeks after his encounter. As he told investigator Ralph Blum:

> "You know at night, I lie in bed and think about them."
> "Are you still afraid?"
> "No, the fear's gone," Charlie said gravely. "If I can, I think I'd like to get in touch with them. I mean it. Every night when I'm in bed, it's almost a picture comes into my mind. Just the same way every time."

3. For the use of this term I am indebted to J. Hillman's work, *Re-Visioning Psychology*.

4. The title of the Columbia Pictures film directed by Steven Spielberg, *Close Encounters of the Third Kind*, comes from the new science of "ufology." Cf. J. Hynek, *The UFO Experience: A Scientific Enquiry* (New York: Ballantine, 1972).

5. United Press International release as printed in the *San Francisco Chronicle*, Oct. 13, 1973.

6. Title of *Rolling Stone* article, "Claw Men from the Outer Space," by J. Eszterhas, Jan. 17, 1974, p. 27.

7. Title of *San Francisco Chronicle* article, Oct. 13, 1973.

"Are you reliving what happened?"

"No. I'm not in the picture. Just them. They're not doing anything. They're not inside the ship, they're just *there*. All I have to do is close my eyes."[8]

It is not by reliving what happened to him, but through the imprint of an image that Hickson is connected to the event. So let us, too, enter the story through its images, beginning where the text of the UPI press release begins—with the CREATURES.

About 11 p.m. on the night of the encounter, Charlie Hickson gave Jackson County sheriff's deputies a description of the three creatures.[9] They were "about five feet tall" with "pale-like" wrinkled skin or covering. Their feet "were more or less just a round-like thing on a leg, if you'd call it a leg," and their hands were "pincher things." Their heads were not attached to their bodies by a neck, but "it looked like it just sit there on a body." Contrary to the press release, Hickson said, "there could have been eyes but I didn't see any." He didn't know whether or not they had hair or breathed, but he noticed that "there was something that came straight out more or less where a nose would be on a human bein's face" and "something on each side of the head that resembled ears, but didn't look like no ears that we know." Below the "nose" there was an opening "like a slit" that Hickson never saw move. Later accounts reported that, according to Hickson,

> They had no eyes. I couldn't tell whether they was made out of metal or out of skin. It was light gray, a little more like metal than an elephant's skin. They had all these wrinkles on 'em. Their feet was round like elephants' feet and it didn't have no toes. They didn't have no hands either. They had these claws.[10]

We are presented with an image of grayness, blurriness, indistinctness, in-betweenness, not this but not that. This grayness and in-betweenness is congruent with the twilight time of the initial encounter—"not long after dark"[11] —and with the twilight time of Hickson's subsequent recall of the image—between waking and sleeping. Sticking with the image means sticking with this grayness rather than trying to blacken it or brighten it. We must be like moon-watchers who follow

8. R. and J. Blum, *Beyond Earth* (New York: Bantam, 1974), p. 139.
9. Ibid., pp. 31-33.
10. Eszterhas, "Claw Men," p. 38.
11. Blum, *Beyond Earth*, p. 33.

the moonlight down to the waters where the moon is reflected, rather than following the light back to the sun whose light the moon reflects or out into the blackness of space. We must move from dimness to further dimness. We must follow the image as it leads us into the reflective waters of mythic imagination.

The grayness of the creatures leads us to a first mythic image—the three Graeae whom we meet in the Io and Perseus myth-cycles of ancient Greece. Like the Pascagoula creatures, these three women are humanoid creatures with gray, wrinkled skin who dwell in a twilight zone on the boundaries of the known world. They have no eyes of their own but share a single detachable eye, just as these creatures with eyeless bodies were able to "see" or "photograph" Hickson with a big eye while he was in their spaceship. And like these creatures who emerge from a big UFO-fish, the Graeae were said to be born from the womb of Ceto, whose name means "big fish."[12] In the Io and Perseus myths, the God who seems to be most closely linked to the three Graeae is Hermes. It is he who slays the many-eyed Argus, setting Io free to wander through the alien land of the three Graeae and to an eventual deliverance from her curse and the birth of a child at the delta of the Nile.[13] And it is the offspring of this birth nine generations later, the hero Perseus, who will again encounter the three Graeae and succeed with the help of Hermes in seizing their single eye.[14]

Hermes is, moreover, like his Roman counterpart Mercurius, a God of the twilight, the "star sacred to Hermes"[15] (the planet Mercury) being the one heavenly body which can be seen only at twilight. Hermes is found on spatial as well as temporal boundaries; he is represented iconographically as a "herm" (boundary stone).[16] And Hermes is the one God of the twelve Olympians whose function is to move across the boundaries which separate this world from the heavens and from the underworld. As the God who presides over boundaries, Hermes presides over the boundary on the edge of reality where the two fishermen encountered the three creatures. And Hermes is the God hidden in the

12. Cf. Hesiod, *Theogony*, 270.
13. Cf. Aeschylus, *Prometheus Bound*, 790-815.
14. Cf. Pindar, *Pythian Ode* 12:13; Apollodorus, *Library* 2:37.
15. Plato, *Timaeus* 38.
16. Cf. N. O. Brown, *Hermes the Thief: The Evolution of a Myth* (New York: Random House, 1947), chap. 2.

hermeneutic or way-of-seeing suggested by the Pascagoula images.

We are led to another analogous mythic image from antiquity by considering the position of the planet Mercury on the evening of Oct. 11, 1973—near the star Zuben Elgenubi in the constellation Libra.[17] This Arabic star-name means "The Southern Claw" and refers to an early image borrowed by the Arabs from Ptolemy and the Greeks,[18] the "Claws of the Scorpion," originally a distinct part of the constellation Scorpius. We can trace the scorpion-constellation back to Babylonia where it appears on boundary stones in the Second Millennium B.C. in the humanoid form of the Scorpion-Man.[19] Mythically as well as iconographically we find these scorpion-men located on boundaries, and like Hermes they are closely associated with twilight and with death. To obtain the plant of life Gilgamesh must first cross the mountain guarded by the scorpion-men that forms a boundary between this world and the Waters of Death:

> When [Gilgamesh] arrived at the mountain range of Mashu which daily keeps watch over sunrise and sunset—whose peaks reach to the vault of heaven and whose breasts reach to the nether world—scorpion-men guard its gate, whose terror is awesome and whose glance was death. Their shimmering halo sweeps the mountains that at sunrise and sunset keep watch over the sun. When Gilgamesh beheld them, with fear and terror was darkened his face.[20]

The scorpion-men of Mesopotamia are terrible and frightful, yet they are also helpful, warning Gilgamesh of the danger of crossing the Waters of Death and pointing the way to the boatman who will ferry him across.

Charlie Hickson, too, experienced his abductors as frightful, but he is nevertheless convinced of their benign intentions and even wants to get in touch with them. Yet the hell-fire-and-damnation preachers of the Bible Belt, inheritors of a Christian apocalyptic tradition which interprets the daemonic as demonic, immediately understood the Pascagoula creatures as agents of the Devil. In his sermon at the Ocean Springs Baptist Church in Pascagoula on October 14, 1973, three days after the event, the Rev. Billy Reddick told his congregation:

> Now we see in Matthew, chapter 7, that the Devil has an innumerable amount of demons. These demons, these seducing spirits, possess animals and men! ...Now the Bible tells us that Hell is going to be opened! And evil spirits are going to come out in the form of locusts and have the power of scorpions and so forth. Now in considerin' this UFO report that happened here, look with me in Revelations 16 and verse 13: "And I saw three unclean spirits like frogs come out of the mouth of the dragon! And out of the mouth of the beast! And out of the mouth of the false prophets! for they are the spirits of devils!" Did you get that? *For they are the spirits of devils!*... And the Bible says, "Every spirit that confesses that Jesus Christ is of God is a good spirit." Now my friends, these creatures these men Hickson and Parker contacted, they didn't say that, did they? They didn't say Jesus Christ is Lord, no! you know what they said? Bzzzzzzzzz.[21]

Indeed, Charlie Hickson does tell of seeing "three spirits like frogs" leap amphibiously across the water out of the mouth of a Leviathan-like big fish—yet they do not strike him as demonic. The animals to which he refers in his description of the creatures are elephants and crabs, which lack the loathesome imaginal qualities of the locusts, scorpions, dragons, and other evil beasts of the Book of Revelation. The experience of the two fishermen of Pascagoula calls for a revisioning of the dreadful.

The crab, like the frog and the scorpion-man, is a border-creature. While their spaceship hovered over a bed of oyster shells on the bank of the river, the crab-clawed creatures scuttled back and forth like crabs across the tidal waters where the muddy Pascagoula River meets Mississippi Sound—like crabs from outer space, descending from that ancient gateway for the descent of souls,[22] the constellation of the Crab. Astrologically, Cancer the Crab is ruled by the moon, and this correspondence between the moon above and the crab below is shown in the Moon-card of the Tarot deck. Between the moon and the crab, the card portrays the two dog-constellations below Cancer in the sky, Canis Major and Canis Minor howling at the moon. The two fishermen are like those two dogs, howling with deep, instinctual dread in the face of an extraterrestrial reality.

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17. *The American Ephemeris and Nautical Almanac for the Year 1973* (Washington, D.C.: U.S. Government Printing Office, 1971), p. 224.

18. R. H. Allen, *Star Names: Their Lore and Meaning* (New York: Dover, 1963 [orig. publ. by G. E. Stechert, 1899]), p. 275.

19. L. W. King, *Babylonian Boundary Stones* (London, 1912), Pl. XCI.

20. J. B. Pritchard, ed., *Ancient Near Eastern Texts* (Princeton: Princeton University Press, 1950), p. 88.

21. Eszterhas, pp. 44, 46.

22. Porphyry, *De Anthro Nympharum* 28; Macrobius, *Commentary on the Dream of Scipio*, trans. W. H. Stahl (New York: Columbia University Press, 1952), p. 134.

Into the fish

FROM SCORPIUS AND CANCER we now move imaginally into the depths of the third water sign of the Zodiac, Pisces. The UPI release states that the initial contact with the UFO occurred about 7:00 p.m., while subsequent reports state 9:00 p.m.[23] Hickson and Parker were fishing by the light of the moon, which was full that evening at exactly 9:09 p.m. Central Standard Time at right ascension 1:01, declination 11°44′ north.[24] If the 9:00 p.m. estimate of the time of the initial contact and Hickson's 20-minute estimate of the time on board the craft are accurate, the synchronicity of the encounter with the full moon is exact. In any case, the position of the moon at the time was in the middle of the constellation Pisces. A very "Piscean" pattern seems to constellate—the double sign of Pisces, two men fishing, and two catfish which the fishermen have just caught and which they take into town as a "proof" of their adventure.[25]

Into these Piscean waters "swims" another fish, and from one end

> there seemed a door just appeared, not opened, it appeared. It come out of the spacecraft like you open one of them rubber coin purses you squeeze. And I see these things come out. There was three of 'em.[26]

This "door" made quite an impression on Hickson and Parker. While they were alone in a room, the sheriff's deputies recorded the following conversation:

> Calvin: You see how that damn door come right up?
> Charlie: I don't know how it opened, son. I don't know.
> Calvin: It just laid up and just like that those son' bitches—just like that they come out.
> Charlie: I know. You can't believe it. You can't make people believe it.[27]

If one does not imagine this "spacecraft" according to one's technological fantasies, but in the way that it presented itself to the two fishermen—as a big fish—then this "rubber coin purse" opening would be like the fish's mouth, and the three silvery-gray creatures are like three coins spilling out. One is reminded of the advice of Jesus to Peter, who was worried about paying the temple tax:

> Go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and give it to them for you and for me.[28]

Let us follow the image of the fish's mouth.

The coin in the mouth of the fish refers to the ancient Greek custom of placing a coin for Charon, the ferryman of Hades, in the mouth of the corpse, and the fish-corpse equation can be traced back to ancient Egypt. The Egyptians imagined that on its way to its new life as a star, the soul, at death, first becomes a fish in the waters of the twilight underworld called the "Duat,"[29] and so they wrapped the mummy in the shape of a fish, writing the word for "corpse" *(het)* with the hieroglyph of their most sacred fish, the oxyrhyncus.[30] A star which preserves a trace of this ancient Egyptian imaginal view is Fomalhaut, Arabic for "fish's mouth," the brightest star in that black expanse of the night sky between Sagittarius and Orion which was known in antiquity as the Waters—here we find Capricornus (fish-goat), Aquarius (water-pourer), Pisces (two fishes), Cetus (big fish), Eridanus (river), and Piscis Austrinus (southern fish) with its star Fomalhaut. It was after crossing these Waters of Death on his journey along the "road of the sun"[31] that Gilgamesh finally learned the sacred story of the Great Flood from the Flood-survivor Utnapishtim. If we imagine the script for the Pascagoula encounter to be written out in this region of the heavens, the fish-spaceship would correspond to the constellation Piscis Austrinus and the fish's mouth would be Fomalhaut.

In an interview in 1959, C. G. Jung refers to this fish's mouth in his discussion of the imminent transition from the Age of Pisces to the Age of Aquarius:

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23. Eszterhas, p. 38; J. A. Hynek and J. Vallee, *The Edge of Reality* (Chicago: Henry Regnery, 1975), p. 105.
24. *American Ephemeris*, p. 162.
25. Eszterhas, p. 40.
26. Ibid., p. 38.
27. Blum, pp. 35-36.
28. Matthew 17:27.
29. O. Neugebauer and R. A. Parker, *Egyptian Astronomical Texts* (Providence: Brown University Press, 1960), vol. I, p. 75.
30. A. Gardiner, *Egyptian Grammar* (London: Oxford University Press, 1927), p. 477.
31. Pritchard, *Ancient Texts*, p. 89.

> What comes next? Aquarius, the Water-pourer, the falling of water from one place to another. And the little fish which receives the water from the pitcher of the Water-pourer [is] Fomalhaut, which means "fish's mouth." In our era the fish is the content; with the Water-pourer, he becomes the container. It's a very strange symbol. I don't dare interpret it. So far as one can tell, it is the image of a great man approaching. One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit.[32]

Since quicksilver has been known from antiquity as "hydrargyrum," "silver water," the mercurial, hermetic creatures are like the waters pouring from the Aquarian jug. Alchemically, the mythic image of the "silvery creatures" translates into the image of "creaturely silver," i.e., living silver or quicksilver, which brings us to the God Mercurius, just as the grayness of the creatures took us earlier to his Greek counterpart Hermes. The image of the "little metal men," who are encountered in other UFO stories,[33] is an alchemical image. Like the "homunculus" of Goethe's *Faust* who flies to Greece in an oval spaceship-like hermetic vessel, the metal-men of Pascagoula fly in an egg-shaped vessel.[34] The rubber coin-purse opening is both a fish's mouth and a crack in a hermetic vessel, images suggesting both birth and death. Over the physical waters of the Pascagoula River, Mercurius-Hermes the psychopomp sweeps the fishermen into the imaginal waters of his river of silver, guiding them on a soul-deepening death-trip into the belly of the fish.

Like Jonah of old, and like Ishmael in *Moby Dick* when he goes onto the whale-ship "whose open bulwarks were garnished like one continuous jaw, with the long sharp teeth of the sperm whale,"[35] the fishermen are swallowed like two little fish by the big UFO-fish. For Christians, like Charlie and Calvin, who for the nearly 2000 years of the Piscean Age have been eating the flesh of Christ the Fish, that very Christ now returns to swallow his people, consistent with his warning that "only the sign of Jonah will be given."[36] He returns to end the Piscean Age as he began it—with the abduction of two fishermen. Like their forerunner, the fisherman Peter, Charlie and Calvin too walk for a few moments upon the water. Christ returns, as he promised, upon the clouds with his angels,[37] whom we might imagine to represent the three highest of the angelic ranks—seraphim, cherubim, thrones—which are "figured," as Pico della Mirandola says,[38] following the ninefold celestial hierarchy of Dionysus the Areopagite,[39] in the waters above the heavens. And Christ warned, according to the New Testament,[40] that he would come "like a thief in the night." Truly, as Jung says, "there are more things in the Bible than the theologians can admit." And it is no wonder that Calvin Parker, from the moment he spotted that big fish, couldn't stop praying: "Jesus! Sweet Jesus! Jesus help me! I'm asking you now, Jesus!"[41]

In the fish

WHEN PARKER WAS GRABBED by the creatures he lost consciousness until he found himself back on the pier. Only Hickson remained conscious throughout the abduction, including his on-board experience. Since Hickson did not see Parker enter the ship, nor see him inside, we wonder whether Parker ever left the pier or not, though in the UPI news story both fishermen are taken aboard the craft. In the sheriff's office Hickson reported:

> [My buddy] just passed out on me. And they glided me into that thing. You know, you just guide somebody. All of us moved like we were floatin' through air. When I got in there, they had me, you know, they just kind of had me there. There were no seats, no chairs, they just moved me around.

32. C. G. Jung, "On the Frontiers of Knowledge: An Interview with C. G. Jung:1959," interviewer G. Duplain, *Spring 1960*, p. 9.

33. Cf. the Cisco Grove, Calif., case involving three silvery-gray creatures reported in C. Bowen, *The Humanoids* (London: Neville Spearman, 1969), pp. 169-174; cf. cases in J. Vallee, *Passport to Magonia: From Folklore to Flying Saucers* (Chicago: Henry Regnery, 1969).

34. Eszterhas, p. 38.

35. H. Melville, *Moby Dick* (New York: W. W. Norton, 1967), p. 67.

36. Matthew 16:4.

37. Matthew 24:30-31.

38. Pico della Mirandola, *De Hominis Dignitate, Heptaplus, De Ento et Uno*, ed. E. Garin (Firenze: Vallecchi Editore, 1942), p. 254.

39. Cf. Dionysus the Areopagite, *The Celestial Hierarchy*.

40. I Thessalonians 5:2; Revelation 3:3,16:15; 2 Peter 3:10; Luke 12:39-40; Matthew 24:43-44.

41. Eszterhas, p. 40.

I couldn't resist them, I just floated—felt no sensation, no pain.[42]

In this weightless state, with every part of his body except his eyes paralyzed, the creatures moved "a big eye the size of a football"[43] all over his body.

Let us remember that the spaceship in which Hickson finds himself is a fish, and so let us imagine that this big eye which examines him from head to foot is a fish's eye. When Jonah was in the belly of the fish for three days he found that

> the eyes of the fish served as windows, and, besides, there was a diamond, which shone as brilliantly as the sun at midday, so that Jonah could see all things in the sea down to its very bottom.[44]

The alchemists knew of this brightness in the heart of the darkness, the "silver in the lead," and one of their principal images for this reality was the fish's eye.[45] The image of the fish eye means, psychologically, that one finds a brightness in the depths of a depression; strategically, that one finds the solution in the problem; and hermeneutically, that one finds bright ideas at the bottom of a murky sea of obscure images.

Later, Charlie Hickson told investigator Ralph Blum:

> It was real bright in there. I'm a welder. I'm a burner and a fitter. I'm used to bright light, but my eyes bothered me for two or three days.[46]

Just as Jonah's clothes were burned off his body by the intense heat of the diamond, leaving him naked for three days,[47] so Hickson's exposure to the brightness in the fish's belly burned his eyes for three days.

I have previously mentioned the single eye of the three gray women of Greek myth, a single eye that is a third of an eye, and also like a "third eye." The heroic attitude seems invariably hostile toward this kind of seeing, as if it attributed its own singleminded and monomaniac focus to an eye of another sort. For the third eye, like an X-ray eye or pineal eye, is required for deeper insight which sees through objects, dissolving

42. Blum, p. 32.

43. Eszterhas, p. 38.

44. L. Ginzberg, *The Legends of the Jews* (Philadelphia: The Jewish Publication Society of America, 1936), vol. IV, p. 249.

45. Cf. C. G. Jung, *Mysterium Coniunctionis* (New York: Bollingen, 1963), p. 51f.

46. Blum, p. 137.

47. Ginzberg, *Legends*, p. 252.

them through fantasy into glassy images. Heroes, like Perseus who steals the eye of the three gray women, and Odysseus who blinds the Cyclops, are threatened by a vision that sees right through into their own kind of blindness, inflation.

And why shouldn't our normal, objectivizing vision be impaired when confronted by an extraterrestrial reality? That vision is, after all, only the mode of terrestrial seeing that has become normalized during the 2000-year psychic history of the Fishes. And without the third eye of that other fish in the sky, Piscis Austrinus, which receives its visionary powers from the river of quicksilver pouring from the jug of Aquarius, we would continue to be caught in a Piscean double-vision of opposites. Seen with that third fish eye, an imagining rather than an objectivizing eye, opposites are joined in a single image. A spaceship from the heavens can be at the same time a fish from the depths, like the dream-image reported to Jung in his essay on "flying saucers":

> Suddenly a flying saucer floated into view, paused at eye-level before us and lay there, clear and shining, in the sunlight. It did not look like a machine but like a deep-sea fish, round and flat, but enormously big.[48]

Claw-men of old with the gray-wrinkled, elephantine skin of the senex appear at the same time as silvery-quick, floating puers.[49] And these things we see, "things seen in the skies," as Jung called them, express the very twilight vision by which we see them. Objects fade into images, the objective fades into the imaginal. Perhaps the Fish, with its big eye detached from the bodies of the humanoid creatures who manipulate it, invites us to see through the Piscean notion of the image as a decayed, duplicated sense impression. Perhaps the Fish speaks of itself, of its own decay and the restoration of its deeper eye in the murky waters of this twilight time.

And yes, the fish does speak to Hickson and Parker. When it approached them it made "a little buzzin' sound—nnnnnn, nnnnnn—just like that, that's all."[50] And inside the fish, Hickson spoke to the humanoid creatures and got the same "buzzin' sound out of one of

48. C. G. Jung, "Flying Saucers: A Modern Myth of Things Seen in the Skies," in *Civilization in Transition* (New York: Bollingen, 1964), p. 376.

49. The Senex is the archetypal figure of the Old Man. The archetype of the Puer Aeternus, or Eternal Youth, is discussed in M.-L. von Franz, *Puer Aeternus* (Boston: Sigo Press, 1981).

50. Blum, p. 31.

them."[51] The buzzing of these creatures is like the mysterious humming of the Pascagoula River, a sound like "a swarm of bees" as described by local people who hear their river "sing."[52] The "Singing River" is a river and a river-image. Let us follow this image as it manifests itself on the evening of October 11, 1973, near the "City of the Singing River." Where are Hickson and Parker fishing on the river? On the west bank of the east fork of the river, on the island or "delta" formed where the river meets the sea. The river sings to its true love, the sea. The creatures come to hum along, to celebrate the love between the Singing River and Mississippi Sound. The loving is a pouring back and forth, in with the tide and out with the river. We are all fishing in the Pascagoula River. As we are catching fish the fish are catching us. And what do we see reflected in the flowing mirror, the quicksilver, which is the river?

Out of the fish

WE ARE LED to a deeper, imaginal mode of seeing when we consider Hickson's and Parker's abduction eperience in its entirety as an image. After being taken on board the spaceship, the fishermen are returned to the same spot on the pier where they were originally fishing. The image is one of a pouring back and forth, a "circulatio" between the extraterrestrial fish and the terrestrial pier. In his discussion of the imagery of Aquarius, Jung imagines a one-way pouring, from the celestial jug to the new container of the celestial fish. But this is a northern point of view, since from the Southern Hemisphere the jug of Aquarius lies below the Southern Fish. More importantly, this is a terrestrial point of view, for nothing, including the sky, has any up or down when seen from beyond the Earth's gravitational field. Our categories of space and time become as weightless as the two fishermen when touched by the extraterrestrial experience. The crux of the image lies simply in being poured—*not* in being poured into the container of a "new age," even the Age of Aquarius.

So how are we not caught in the Aquarian container into which we are precessing?

> And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament "Heaven." And there was evening and there was morning a second day.[53]

It is by means of this heavenly barrier that God keeps the physical waters below from joining with the waters of imagination above. Spirit keeps body and soul in a condition of Piscean separation and opposition. But the Aquarian imagery of the Pascagoula event suggests that these waters above do not stay in their assigned place above the heavens. The waters of the imagination take on body. The windows of the heavens are opened. It is flood-time. The constellations, with their astrological determinations of the scheme of world ages, are overcome. In Pascagoula the heavenly Platonic symbol is brought down to earth as a particular, concrete image. An imaginal Aquarian hermeneutic is vomited up from the belly of the old symbolistic Piscean hermeneutic. But this movement into Aquarius is not the precessional movement of the spring-point according to the Platonic progression of temporal eons. It is an imaginal, spatial breakthrough, with the imagery of Aquarius pointing us, by way of a metaphor for a new age, out of ages altogether—

> As above: the last scattered stars
> kneel down in the star-form of the Aquarian age:
> a splash
> on the top of the head,
> on the grass of this earth even the stars love,
> splashes of the
> sacred waters...[54]

One of the peculiar habits of Charlie Hickson is that he never wears a watch, since, as he puts it,

> They'd either lose time or gain time. Or they'd just stop. I even tried these Elgins, these railroad pocket watches, and they won't keep correct time. So I don't tote a watch.[55]

Time, ages, aeons, like Charlie Hickson's Elgin, no longer "keep time." We are with Hermes-Mercurius, the God of the twilight who puts all the constellations of Argus the many-eyed to sleep with his hermetic wand.

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51. Ibid., p. 33.
52. Eszterhas, p. 38.
53. Genesis 1:7-8.
54. G. Kinnell, *The Book of Nightmares* (Boston: Houghton-Mifflin, 1971), p. 68.
55. Blum, p. 138.

And to be in the twilight is to be out of the container. When the big fish which cannot be contained by any of our categories of space and time approaches, it is time to leave these containers back on the dock as so many cans of worms. Let us stay with Hermes and Mercurius—in the pouring, in the twilight, in a space and time in-between.

"Aquarian" is less an age than a watery, flowing, fishy vision. The eye that is seen in Pascagoula brings its own mode of being seen, and we have been jarred out of the old ways of seeing. We have been poured forth like quicksilver whose images revert to the twilight of myths. By means of them we re-vision the events even as we are visioning them.

Some Friends from Pascagoula

(1935)

Tell me more of the eagle, Cotton,
And you, black Sly,
Tell me how he descended
Out of the morning sky.
Describe with deepened voice
And noble imagery
His slowly-falling round
Down to the fishy sea.
Here was a sovereign sight,
Fit for a kinky clan.
Tell me again of the point
At which the flight began,
Say how his heavy wings,
Spread on the sun-bronzed air,
Turned tip and tip away,
Down to the sand, the glare
Of the pine trees edging the sand,
Dropping in sovereign rings
Out of his fiery lair.
Speak of the Dazzling wings.[56]

56. W. Stevens, *Collected Poems* (New York: Alfred A. Knopf, 1954), pp. 126-127.

A Testable Theory for UFO Abduction Reports: The Birth Memories Hypothesis

Alvin H. Lawson

SINCE 1947, when the modern period of UFO reports began, several hundred persons in many parts of the world have claimed, increasingly often under hypnosis, that they were taken into saucer-shaped craft by extraterrestrial creatures, examined, and released. These "abductees" are often sincere, but their stories—acclaimed by UFO proponents but ridiculed by debunkers—have remained controversial, because there was no way to prove them false or true.

Over the last decade, a program of research that I conducted at an Anaheim, Calif., hospital with physician W. C. McCall has led to one of the very few scientifically testable hypotheses yet proposed about abduction cases and other aspects of the UFO enigma.

The imaginary abductee study

IN AN ATTEMPT to make an objective evaluation of abductee claims, we induced imaginary abductions in 16 volunteers who had demonstrated no significant knowledge of UFOs. Eight situational questions comprising the major components of a typical abduction account were asked of each subject. Although we had expected major dissimilarities, an averaged comparison of data from four imaginary and four putatively real abduction narratives showed no substantive differences. Also, numer-

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ous patterns of images and events echoing well-established details from real UFO reports emerged from the imaginary subjects' sessions. In the continuing absence of unambiguous physical and dual-witness evidence, our study concluded tentatively that abduction experiences were poorly understood hallucinations.

The Birth Memories Hypothesis

LATER WE FOUND that, although the imagery and events in UFO abduction reports resemble those in several psychological processes, they are especially similar to revivified birth memory narratives such as those conducted with hallucinogenic drugs by Stanislav Grof.[1] In time, we developed our Birth Memories Hypothesis (BMH), which asserts that an abduction experience is an involuntary, fantasized sequence of images and events unconsciously based on the perinatal or birth memories of the witness. The abductee may experience this fantasy as a Close Encounter of the Third Kind or CE3 (the term that the Center for UFO Studies has given to the concept), but it is certainly an earthbound, if intriguing, psychological event.

Evidence for the BMH in the form of parallel imagery and "memories" of events is abundant in the 300 or so narrative transcripts from purported abduction witnesses. It includes:

(1) highly specific details of the abduction sequence;

(2) descriptions of fetal or embryonic aliens, which are the most common entity type; and

(3) probable archetypal couplings between birth and abduction data, linking the fetus with the abductee, the placenta with the UFO, the cervical opening with UFO doorways (which open from the center like those in the spaceship *Enterprise*), the umbilical cord with levitating light beams or pillars, and others.

The BMH was also supported by evidence from two important hypnosis experiments:

(1) a study of cesarean-born imaginary abductees whose avoidance of tunnel imagery (and thus, presumably, vaginal birth) is statistically significant; and

1. *Realms of the Human Unconscious* (New York: E. P. Dutton, 1976).

(2) a study of imaginary abductees with problem births (breech, twin, footling, etc.), which provided substantive validation of the BMH. (See discussion below.)

CE3s and birth: A seemingly alien connection

UNFORTUNATELY, our research and conclusions[2] have been greeted by little more than derisive hoots and snorts from UFO proponents.[3] There are understandable reasons for such reactions: general ignorance of the fascinating new findings in fetal research has made the CE3/birth memories connection seem to be a good deal more exotic than it actually is.

An awareness of recent birth research would help change this situation. David Chamberlain's annotated bibliography[4] forcefully presents the case for a developing yet alert and sensitive fetus that experiences and learns to respond to its constantly changing uterine environment. Prenatal lifestyle ranges from comfortable to life-threatening, and Chamberlain cites strong evidence from studies showing that the fetus remembers key events during gestation and birth.

Evidence for birth memories is indirect, but in selected areas it is pervasive. As Lloyd deMause and other psychohistorians have shown, remembered birth experiences play a central role in human cultural and political affairs. (See deMause, *Foundations of Psychohistory*.[5]) There is an unacknowledged but immense amount of birth symbolism throughout folklore, mythology, legends, literature, and pop culture. The creatures in our major belief systems tend to be fetal or neonatal: elves and other Little People, Elmer Fudd, Casper the Ghost, Cupid, cherubs,

2. Alvin H. Lawson, "Perinatal Imagery in UFO Abduction Reports," *Journal of Psychohistory* 12, 2 (Fall 1984): 211–239.

3. See, e.g., two articles from *International UFO Reporter:* D. Scott Rogo, "Imaginary Facts: The Case of the Imaginary Abductions" (March–April 1985): 3–5; Rogo, "Birth Traumas from Outer Space" (May–June 1985): 4–5, 16. See also the exchange of letters among Budd Hopkins, Scott Rogo, and the author in *FATE* (July 1985), pp. 81–86 entitled "Abduction, Birth Trauma, and Tunnel Vision."

4. In *Babies Remember Birth* (Los Angeles: Jeremy Tarcher, 1988).

5. New York: Creative Roots, 1982.

the Christ child. Our language is loaded with perinatal metaphors: "mother's apron-strings" (which is also the astronauts' nickname for the umbilical that connects them with the "mother ship"), "fetal position," "return to the womb," "born-again Christian," and thousands of others. Our current controversies about abortion, birth control, and sex education have profound relevance to group fantasies involving birth memories. Editorial cartoons are often explicitly perinatal, particularly in times of crisis. And rock video, fantasy films, and TV cartoons are rich contemporary sources of birth imagery.

Perinatal images and events are not omnipresent. They are largely unknown in most popular fiction, nonfiction, poetry, painting, and realistic films. Only specialized types of imaginative literature seem to encourage them, such as fantasy and science fiction, and certain types of art, journalism, folklore, and group belief systems. But wherever they are found they are rich in unmistakable references to the imagery and incidents of birth.

The UFO phenomenon is supported by a belief system with perinatal resonance, and birth patterns (although ignored by most investigators) crop up everywhere in UFO entity reports and research.

The case for birth memories

THE BIRTH MEMORIES HYPOTHESIS is so novel an idea that it probably needs more supporting data than I can conveniently provide. DeMause's evidence for the long-term effects of birth experiences is based on extensive research in obstetrical literature, anthropology, psychology, history, and sociology. He has carefully linked the perinatal connections in years of media headlines and editorial cartoons with the careers of several U.S. presidents, and he has written controversial but remarkable works about Jimmy Carter and Ronald Reagan.[6] A brief sample of deMause's discussion in *Foundations of Psychohistory* can tell us something about the reality of perinatal experiences.

Birth memories and war fantasies

As deMause shows, when groups of people think or act in concert, they often reveal the fetal origins of the group fantasies they are following, particularly when the fantasy involved is about war. He quotes examples of birth imagery in group fantasies about several American wars, starting with Japanese ambassador Kurusu's phone call to Tokyo, which was an improvised but clear cue for the bombing of Pearl Harbor:

> "Does it seem as if a child might be born?" "Yes," came the reply, "the birth of the child seems imminent." The only problem was that American intelligence, listening in, spontaneously recognized the meaning of the war-as-birth code.... Certainly no American war has lacked birth imagery, beginning with the Revolution, filled with images of birth and separation from the mother-country and what Samuel Adams termed the fight for "the child Independence...now struggling for birth"—right down to the Vietnam war, which began as "a swampy hole you got sucked into," soon turned into a "bottomless pit" and a "tar baby" you couldn't let go of, and ended with a baby airlift.... [But] it hardly needs a psychoanalyst to interpret the message General Groves cabled to President Truman to report that the first A-bomb was successful ("The baby was born") or to see the imagery of the Hiroshima bomb being called "Little Boy" and the plane from whose belly it dropped being named after the pilot's mother....(pp. 96–97)

In these passages the explosive and destructive upheaval of war is repeatedly equated with birth. The consistent perinatal language cannot be accidental and it certainly is not irrelevant. As Stanislav Grof has shown, birth processes have their own psychological equivalent of explosive events.

Views of fetal life

There have been several major scientific obstacles to an enlightened view of the fetus. One was Freud's equation of birth trauma with separation anxiety, which implied that fetal life until delivery was peaceful and uneventful. Another was the widespread medical assumption that the fetus was "blind, deaf, [and] pain-insensitive," based on an incorrect 1933 study that held that incomplete myelinization or sheathing of fetal nerve fibers prevented it from experiencing sensory input. This view of the fetus as insentient led to decades of circumcisions and other infant surgery without anesthetics, and the practice prevailed long after it was known that incomplete myelinization doesn't prevent but merely slows nerve impulses (pp. 252–253).

The traditional view of the womb as a peaceful and quiescent "living tomb" is also a mistaken one; nor does the fetus exactly resemble a mummy:

> The womb is in fact a very noisy, very changing, very active place in which to live, full of events and emotions both pleasant and painful. The fetus

6. *Jimmy Carter and American Fantasy* (New York: Psychohistory Press, 1977); and *Reagan's America* (New York: Creative Roots, 1984).

during the second trimester, when the amniotic sac is still rather roomy, now floats peacefully, now kicks vigorously, turns somersaults, hiccoughs, sighs, urinates, swallows and breathes amniotic fluid and urine, sucks its thumb, fingers, and toes, grabs its umbilicus, gets excited at sudden noises, calms down when the mother talks quietly, and gets rocked back to sleep as she walks about. Fetal activity patterns are now well studied, particularly since the development of ultrasound techniques. The normal fetus rarely goes 10 minutes without some gross activity, either with fetal breathing spurts during REM-sleep periods or with other movements. ...The fetus in fact has quite regular activity cycles averaging about 45 minutes, cycles which later in the third trimester can be felt quite accurately by the mother. These fetal patterns become coordinated to some extent with the activity cycles of the mother—evidence that the fetus is quite sensitive to a wide range of the mother's activities and emotions. (p. 253)

In the third trimester the fetus grows increasingly uncomfortable: the womb is crowded, and the placenta becomes less efficient in its functions of nourishment, respiration, and disposal of wastes. During "normal" labor and delivery, fetuses suffer from extreme and perhaps prolonged hypoxia or inadequate oxygen levels—incredibly as it may seem, sometimes as low as 12 percent, although adults become comatose at lower than 60 percent.

The effects on the fetus of this severe hypoxia are dramatic: normal fetal breathing stops, fetal heart rate accelerates, then decelerates, the fetus often thrashes about frantically in reaction to the pain of the contractions and the hypoxia, and soon the fetus enters into its life-and-death struggle to liberate itself from its terrifying condition.... [I]t is a liberation struggle..., and not at all a "separation anxiety" from a comfortable womb. (p. 257)

DeMause cites birth regression studies with subjects whose narratives, checked against medical records, support the accuracy of birth memories. And those memories are vivid and mostly negative:

...every piece of evidence, both obstetrical and clinical, which is added to the growing literature of fetal life confirms the concrete reality of these memories of feelings of pain, fear, and rage as the fetus struggles for liberation from the asphyxiating womb. (p. 258)

The fetal drama

DeMause maintains that the obstetrical realities of prenatal life lead to what he calls the fetal drama, which has extensive and potentially permanent psychological consequences. The earliest reality in the fetus's world is the placenta-umbilicus complex, on which its survival depends, and the cyclical inconsistencies of the system doubtless stimulate an early psychological response: fetal anxiety.

Slowly during the second and third trimesters the first structuring of fetal mental life takes place. When the blood coming from the placenta is bright red and full of nutrients and oxygen, it is felt to be coming from what I shall term a *Nurturant Placenta* and the fetus feels good, but when the blood becomes dark and polluted with carbon dioxide and wastes, it is imagined to be coming from a *Poisonous Placenta*, and the fetus feels bad and can be seen to kick out at the source of its pain. In the final months before birth, as the fetus outgrows the placenta, the womb gets more crowded and the blood more polluted, and the fetal drama steps up in intensity. I propose that just as the satisfying and grateful emotions associated with the *Nurturant Placenta* form a prototype for all later love relationships, so, too, the polluting-asphyxiating experiences produce an attitude of fear and rage toward the *Poisonous Placenta*, which is therefore the prototype for all later hate relationships—whether with the murderous mother, the castrating father, or, ultimately, the punitive superego itself. (p. 259)

DeMause's exposition of these few aspects of fetal life shows that perinatal memories are a verifiable phenomenon and help support my thesis that they play a major part in UFO abduction reports. The situation thus far depicted dramatizes the central significance to the fetus of physiological organs and developmental processes—the placenta and umbilicus; the amniotic sac and its fluid; the cycles of nutrition, respiration, and waste removal; and the maternal body and its ingestions, movements, and changing emotional contexts. All of these seem manifest symbolically in varying degrees in birth memories of "good" and "bad" womb experiences, and most of them are readily found in many traditional sources such as folklore, anthropology, and literature, in addition to CE3 narratives.

Testability of the BMH

THE PROPOSITION that UFO abduction reports relate to birth events is one of the very few falsifiable hypotheses put forth in the history of UFO research. The theory can be tested in several ways.

BMH test #1

It is our position that the only test needed to determine whether or not an alleged abduction is valid is the presence in a CE3 narrative of late-stage perinatal imagery and events, including any of the following:

fetal entities

tunnel/tube imagery (passageways, apparatus, light beams, etc.)
pressure on head and body
breathing problems
umbilical pain
fetal rotation (as during delivery)
imagery of clear (amniotic fluid) containers
imagery of big rooms, womblike chambers, and cervical doors
unpleasant tastes or odors
alternating chills and fever

Of the 300 or so known abduction reports, only about 200 provide anything like substantial and coherent narratives, yet all of them contain perinatal imagery; most are dominated by it. In fact, the more detailed the narrative, the more birth data it exhibits.

Yet there is no reason why perinatal details should be provoked by an encounter with extraterrestrial creatures. On the contrary, the thought of umbilical pain and birth gore playing a central role—or any role whatsoever—in a confrontation with actual alien visitors is absurd.

Proponents of the Extraterrestrial Hypothesis, or ETH, have dealt with the wealth of perinatal data in abduction narratives by rationalizing it all away with an elaborately improbable scenario: aliens are diddling with human reproductive systems for their own dark genetic purposes.

But that won't wash. Perinatal details do provide a biological context for (and so can explain the presence of) reproductive images and events; but alien genetic experiments cannot explain the plethora of nongenetic images and events that occur during Close Encounters, such as fetal rotation, big rooms, head and body pressure, breathing problems, amniotic chambers, cervical doors, tubes and tunnels, or others.

We know from literature and tradition that birth data—including reproductive processes—emerge readily in certain types of fantasies, particularly those involving space journeys. And Occam's relentless razor dictates that the simplest alternative explanation is best, meaning that the presence of birth imagery in a UFO abduction report constitutes prima facie evidence of perinatal fantasies or hallucinations.

We can only conjecture about the nature of a real live alien encounter, but it could well be dominated by events that would be incomprehensible if not imperceptible to human sensibilities. Entities would doubtless do their thing all the better in the total absence of human understanding, awareness, or memory. And they would certainly do whatever they might do without the aid of earthly constructs such as cervical passageways, fetal rotation, umbilical pain, and other human perinatal paraphernalia.

Since birth fantasies originate on earth and are unrelated to alien visitors or to anything other than human perinatal experiences, their presence in a CE3 narrative is enough to invalidate the report as a factual record of alien contact.

Thus the perinatal contents of CE3 transcripts provide a criterion—a touchstone—that can distinguish a spontaneous birth hallucination from any putatively real alien encounter.

Falsifiability of the BMH

In order to falsify the BMH, all that the UFO proponents need is a series of verified and substantial CE3 narratives in which absolutely no perinatal data appears. Unfortunately for true believers, abduction cases that lack perinatal data are just about as scarce as aliens. As a result, the evidential birth/abduction score currently favors probable birth hallucinations over verified abductions by 300 to zip—more or less.

(There will be a problem with the reliability of any test of the BMH in which hypnosis is used. Even with the most skilled hypnotist, witnesses are often easily distracted or confused by questions or follow-up discussions; their narratives can also become inconsisent, contradictory, fragmentary, or incoherent. In fairness, therefore, a test of the BMH involving hypnosis should use a representative sample before conclusions are drawn.)

Although we feel that no further test of the BMH is necessary if perinatal imagery is present in a narrative, some may not agree. Accordingly, we have devised other tests.

BMH test #2

If abductees whose narratives describe late-stage perinatal associations (such as extreme head and/or body pressure, fetal rotation, breech or other delivery positions, compression followed by sudden relief, etc.) prove to have been born by cesarean section and so have not undergone such natal experiences, the BMH will be weakened, if not proved false. If there are *no* such cesarean-born abductees, it will be supported.

We cannot be certain about any subject's birth history without obtaining medical verification, and doing so may be a challenge. Cesarean sections and other emergency birth procedures that are documented in the files of a witness's physician may be readily available; but hospitals and health organizations traditionally microfilm and warehouse medical records after a few years. Locating files decades later (in the case of adult witnesses) could thus present real difficulties.

Perhaps we can never be certain about an individual's birth history unless it has been completely filmed with multiple cameras. The practice of videotaping birth has caught on privately and—because of insurance problems—may someday become standard hospital policy. Until then, most witnesses' birth scenarios—because they were trouble-free—will remain anecdotal and are of limited scientific usefulness.

BMH TEST #3

Investigators can search through a witness's abduction narrative for specific echoes of his/her birth history, and (depending on whether or not they find them) the Birth Memories Hypothesis will be either strengthened or weakened.

For instance, suppose an abductee describes (as in fact one of them did) how a UFO's huge metal clamp held him, twisting his back; and say that we discover that his birth was forceps-aided. Based on that evidence, we will be entitled to doubt the abductee's claim and to assume that the BMH may be valid. But suppose again that later we find other forceps-delivered abductees whose narratives give *no* hint of their birth history. In such cases, their Close Encounters will gain credibility, and the Birth Memories Hypothesis will become uncertain.

A test of the BMH

DR. McCALL AND I tested this proposal ourselves. We assumed (correctly, it turned out) that if normal birth imagery were indeed present in CE3 narratives, then memories of birth difficulties would be apt to show up as well. Ten volunteers, eight of whom had reportedly experienced specific birth problems (breech birth, forceps delivery, twin birth, etc.), were hypnotized; they were first given an imaginary abduction and then a birth regression (always in that order to avoid birth/CE3 cuing).

Significant perinatal data emerged in all the imaginary CE3s given to the problem-birth subjects. Results implied that there may be a higher proportion of perinatal data in narratives given by such subjects than in those of controls. (See table on pages 136–137.)

The manner in which witnesses board or leave the UFO often reveals perinatal data, and subjects' descriptions usually provided fascinating correlations:

Subject #1, a frank breech birth (buttocks first), got aboard by being vacuumed up a tunnel, through a small door, and into a tiny bubblelike room (like the amniotic sac), where she remained throughout her experience. She exited the UFO in a unique manner: she "sat down" over a trap door in the floor and *sank to the ground, seated*. Thus as she left the UFO she reexperienced her birth position precisely.

Subject #2, a double-footling breech twin (born feet first), also had an unusual experience, for she left the UFO by *walking backwards* until she was outside.

Subject #4, a forceps-aided frank breech birth, said that "they" pushed on her head, slipping her outside; later she said that during the examination "they" moved her body to "center" her.

Subject #7, a forceps-aided birth, was "pulled on board as if from a hammock."[7]

Subject #8, another forceps-aided birth whose mother had a long (four-day) labor, said: "A dark hole opened, a platform came out, and I went inside." He added that he saw the same light inside the UFO and during his birth regression.

The study uncovered many other perinatal details. Six of the volunteers described fetal humanoid entities, and a breech twin also saw some transparent embryonic creatures. When asked to compare their birth regression with the UFO abduction, five members of the group said that it was similar, and one (Subject #9, a forceps birth) said that it was identical. Only one (Subject #8) said that the two events were not similar (although he had previously described seeing similar lights).

The results of these tests seem to validate the Birth Memories Hypothesis. Because of the anecdotal nature of perinatal biographies, however, we are reluctant to claim that this initial study *proves* a connection between birth memories and abduction experiences.

In addition, our subjects may have been too familiar with their own birth problems, and as a result their narratives could have been skewed. An ideal protocol would use subjects whose verifiable birth histories were unknown to the subjects themselves.

Nevertheless, a causal nexus between birth events and data from abduction reports seems overwhelmingly probable. The fact that the percentage of perinatal data is highest in the most detailed CE3 narratives (such as the Andreasson case) cannot otherwise be explained.

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7. In a story in the *Los Angeles Times*, March 24, 1989, p. 2, a 23-day-old premature baby at the Children's Hospital in Utrecht, The Netherlands, was placed in a hammock in the incubator. Physicians noted that the hammock was soothing to the baby, as it simulated the movements of the womb while the mother moved around. In Subject #7's anecdote, being pulled "on board" could mean being pulled out of the womb-hammock.

Imaginary CE3s with problem births showing birth-related CE3 data

SUBJECT'S BIRTH PROBLEM	HOW SUBJECT GOT ONTO UFO	HOW SUBJECT LEFT UFO	ENTITY TYPE	MISC. BIRTH DATA	SUBJECT'S COMPARISON OF BIRTH & CE3
FRANK BREECH (#1)	Vacuumed up tube through small door into tiny room	Sat down over trapdoor, sank to ground seated	Humanoid	Subject in bubble throughout	Similar
BREECH TWIN (double-footling) (#2)	———	Walked backward until outside UFO	Fetal humanoid	Embryonic, see-through entities	Similar
NORMAL TWIN (#3)	———	———	Fetal humanoid	———	———
FRANK BREECH (forceps) (#4)	———	They pushed on her head, slipping her outside	Humanoid	They moved her during exam to "center" her	Similar
CAUL (#5)	———	———	Fetal humanoid	They pulled at caul on her head	Similar
FOOTLING BREECH (#6)	———	———	Fetal humanoid	Sat down for exam	———
NORMAL (forceps) (#7)	Pulled on board as if from a hammock	———	Fetal humanoid	———	Similar
FACE PRESENTED (forceps, 4 days' labor) (#8)	Dark hole opened, platform came out	———	Fetal humanoid	Saw same light in UFO & during birth	Not similar
NORMAL (forceps) (#9)	———	———	Robor	Tunnel, umbilical and placental figures	Identical
NORMAL (#10)	———	———	Humanoid	Fetal chair, womblike rooms, amniotic bubble in UFO	———

Birth data: Symbolic, not literal

OUR DATA SHOULD SERVE to caution potential critics of the BMH against an excessively literal-minded approach to our theories about CE3 narratives. Abductees' use of perinatal imagery in interpretations of components of the UFO experience is symbolic, not literal. For instance, when perceived from the outside, UFOs may be either placental or womblike; from inside, they are alternatively womblike and spacious, and a few have rooms with enormous central (umbilical) columns. Perinatal symbolism is as complex and contradictory as any other.

Accordingly, a witness may experience the UFO as an archetypal placental image from a distance, but as a womb when entering or leaving it. It is a womb-surround when the witness exits from it in the typical CE3 "birth separation." But by entering the UFO the witness is in effect "born" inside it (see accounts by Subjects #7 and 8), and post-delivery decompression and a "big room" figuratively replace the newborn's outside world. While the witness is inside the UFO, its interior becomes both womb and world: he/she may be reborn repeatedly by passing from small chambers through tunnels, exploding doorways, or other cervical openings into big rooms. The UFO may routinely shift its symbolic function in this way several times within a single narrative, although its connections with perinatal memories remain constant.

In any case, the UFO is an extremely rich focus of perinatal symbolism and imagery while also reflecting physical processes.

Neurosis, "missing time," and body chemistry

A MAJOR MYSTERY about UFO abductions persists: What is the nature of the stimulus that initially triggers the abduction sequence in an abductee? I am unable to answer the question, but perhaps I can shed some light on it.

A few abductees have reported physiological effects such as skin abrasions and bruises; investigators have frequently observed in CE3 witnesses psychological aftereffects such as personality modification. These changes are similar to those reported in patients by Arthur Janov and others after Primal rebirthing or analogous therapies.[8] If these clinicians are correct in assuming that the seeds of neurosis lie in birth events and that the reliving of birth trauma can be therapeutic, then abductees may be neurotics with a deep need to reexperience and thus discharge their own birth neuroses. Those investigators who have experienced at first hand a CE3 witness's urgent phone calls, erratic behavior, and intense and obsessive focus on the abduction will understand.

The immediate trigger for a birth revivification could involve any of several witness conditions common to CE3 reports, including fatigue, monotony, or isolation. We note that abductions are often alleged to occur when the witness is driving a car on a deserted highway at the end of a long day or perhaps in bed and just at the point of hypnagogic sleep. Such situations facilitate trance states during which spontaneous reliving of birth memories is possible.

When the abductee "awakens," it is often like waking from a period of amnesia. This "missing time" experience has come in for much irresponsible speculation because of its supposed evidential value as an artifact of an actual abduction. But it has been found that oxytocin, a hormone that floods both mother and fetus as it initiates birth contractions, causes amnesia in laboratory animals—and thus most likely in the human fetus as well.[9] The purpose of the amnesia might well be to blot out the memories of traumatic or otherwise stressful birth processes. But the fact that oxytocin is a brain-modifying chemical could also help explain why birth memories are recalled only during unusual provocations, such as drug-aided regressions, hypnosis, or situations involving psychological shock—that is, near-death fantasies or the CE3 experience.

Whatever the explanation, the abductee's perinatal amnesia most probably relates not to ETs anxious to cover their tracks, as proponents maintain, but to ordinary events in a normal birth.

8. Arthur Janov, *The Feeling Child* (New York: Touchstone Press, 1973), pp. 283ff.; Leslie Feher, *The Psychology of Birth* (New York: Association of Birth Psychology, 1980), passim.

9. B. Bohus et al., "Oxytocin, Vasopressin, and Memory: Opposite Effects on Consolidation and Retrieval Processes," *Brain Research* 157 (1978): 414–417.

Conclusion

BECAUSE OF THEIR BIZARRE IMPLICATIONS, abduction reports have assumed prominence in the popular imagination that is far out of proportion to their supporting evidence. It is best to keep an open mind about the 5 to 10 percent of still-unidentified night lights and daytime disks reported. But physical evidence in CE3 cases remains ambiguous, suggesting that we are dealing with psychological rather than physical events.

The importance of our Birth Memories Hypothesis for birth researchers is that, since it was developed independently and largely in ignorance of birth studies, it may help validate perinatal research generally. Also, if CE3s relate to birth, then so do near-death events, shamanic trances, and a large variety of similar phenomena, all of which may be elucidated by birth-oriented psychological approaches.

The importance of our hypothesis to ufology is that it attempts—I believe successfully—to make abduction research more scientific. Abduction yarns are a source of intrigue for the average person for the same reason they are a source of boredom for the average scientist: both, in different ways, link such claims to the idea of Little Green Men. Yet if the BMH is sustained, CE3 reports will one day be classified with interesting (and perhaps even fundable) clinical problems, such as the psychology of mysticism, fugue states, multiple hallucinations, and, of course, perinatal memories.

Until then, many people will no doubt continue to believe that UFO abductions actually involve alien creatures and the infinite mysteries of outer space, but it is virtually certain that these phenomena belong instead to the equally infinite and enigmatic realms of human inner space.

Postscript, 1989

THE IMAGINARY abduction experiment was first published in the summer of 1977,[10] and the Birth Memories Hypothesis was publicized in the fall of 1981. Since then, ufologists in the United States and abroad have given our studies mixed reviews, along with some intemperate attacks on our methods and conclusions. Unfortunately, in all that time there have been no formal attempts to replicate the imaginary abduction study or to test the testable BMH. Thus validation or refutation of our findings, on scientific grounds, has been deferred.

However, two books by pop artist Budd Hopkins provide evidence of inadvertent replication of both studies.[11] Hopkins, who has long been a vocal proponent of the extraterrestrial hypothesis of UFO origin, says that he has regressed over 160 supposed abductees whose narratives were loaded with reproduction imagery. He believes that UFO aliens are conducting a longitudinal genetic study of human beings.

Hopkins is a self-taught hypnotist, and it is probable that his marginal skills and enthusiastic advocacy of the ETH have prevented him from making a clear-headed appraisal of his subjects, whom he consistently refers to as "victims."

A more objective view might see Hopkins' subjects as resembling our imaginary abduction subjects and our few hoaxing claimants in too many ways for his results to be taken seriously. Hopkins admits that his subjects were often recruited *because* they had a skin blemish or a vague memory of a years-old UFO sighting.

In short, Hopkins' "witnesses" have active imaginations, a wild tale to tell, and a sympathetic and eagerly ETH-oriented hypnotic guide to help them tell it. Under active investigation—with or without hypnosis—such a situation can trigger an *imaginary* UFO encounter in subjects; and they may tell wilder stories , but not necessarily truer ones. These are fatal problems for any UFO investigator, as McCall and I learned the hard way.

10. A. H. Lawson, "Hypnosis of Imaginary Abductees," in *Proceedings of the First International UFO Congress (1977)*, ed., Curtis Fuller, vol. 1 (1980), pp. 195–238.

11. *Missing Time* (New York: Richard Marek, 1981); *Intruders* (New York: Random House, 1987).

We agree with Hopkins that there are human genetic motifs throughout CE3 narratives, but our research makes it unquestionable that they relate not to alien reproductive experimentation but to the perinatal origins of all such alien-contact fantasies. Reproductive data are simply one aspect of the larger perinatal context that normally accompanies such fantasies—as we have seen over the hundreds of years of space-voyage yarns, in science fiction and fantasy literature and film, in contemporary psychiatric research, and, of course, in UFO abduction fantasies.

Hopkins and his followers have been among the most outspoken critics of the BMH, and for the past decade they have ignored the rapidly proliferating mass of perinatal imagery and events that their own highly publicized activities have been adding to abduction case files. For example, here are some of the words, images, and processes drawn from a recent article on Hopkins' work[12] which, it would seem, even an alien geneticist could not confuse with reproductive experimentation. (See table on following page.)

We owe Hopkins and his subjects a debt of gratitude. It is self-evident that he and his imaginative subjects have replicated our imaginary series and simultaneously validated the Birth Memories Hypothesis of UFO abductions more than 100 times over, without realizing (or admitting) that they have done so.

Hopkins' unintentional replications of our abduction research provide the only validations we have received from the ufological community in more than 11 years.

But these replications are choice! And when the word gets around, perhaps it will prove sufficient to domesticate the perinatal beast.

12. Pamela Weintraub, "Secret Sharers," *OMNI* (December 1987), pp. 53–58, 136–145.

Subject area	Words and imagery
BIRTH	Repeated birth events, birthmarks, "bad womb" birth memories, dummy birth, virgin birth, piercing delivery room light.
PREGNANCY	Immaculate conception, artificial insemination, mysterious pregnancies, terminated pregnancy, dreams about pregnancy, wombs, artificial wombs,womblike chambers, amniotic containers, a long tube inside the stomach, umbilical tubes.
FETUS/EMBRYO	Embryos, fetuses, neonates, abortion, fetal aliens, fetal alien promotes memories, missing or deformed baby, wise-baby dreams, alien nurseries, birthmark, bonding process.
OBSTETRICAL INSTRUMENTS, etc.	Diagnostic instrument on ceiling, needle along the spine, jabbed right in the rear, forceps, a clamp affixed to the shoulder, metal thing "comes around my legs," incubation equipment, examinations, medical emergencies.

INTERMEZZO 4

Some Observations on UFO "Abductions" with Special Reference to Budd Hopkins' *Missing Time*

Missing Time: A Documented Study of UFO Abductions (New York: Richard Marek, 1981).

Dennis Stillings

AFTER THE FIRST DAY'S SESSIONS of the fourth annual meeting of the Society for Scientific Exploration (SSE), several ufologists and I repaired to the motel bar to continue a variety of discussions begun earlier in the day.

After a few minutes it became quite clear that I was the only one present who did not accept the "extraterrestrial hypothesis" (ETH) to account for certain aspects of the UFO phenomenon. I brought up a few of my arguments against the ETH, with the result that the rest of the group tended to shuffle their chairs away from me and lean in toward one another to exchange meaningful anecdotes. I got the impression that I was odd man out in a living replay of *The Invasion of the Body Snatchers*. ("Go back to your room, Dennis, your pod is waiting for you!")

Perhaps, in their estimation, my reference to Lawson's "birth memory" theory[1] amounted to a kind of intellectual B.O. Lawson proposes that UFO "abduction" cases are "...archetypal fantas[ies] involving belief or deception in which an individual's birth memories play a central role." Mere mention of this theory provoked loud scoffing and snorts. I replied that name-calling would not suffice. In what way, precisely, was Lawson incorrect? I was ignored. As I sat there alone, musing over my scotch and soda, I heard, from the corner of my ear, references to Budd Hopkins' *Missing Time*. When I returned home from the meeting, I read it.

1. Alvin H. Lawson, "UFO Abductions or Birth Memories?" *FATE* (March 1985), pp. 68–80.

Hopkins' book is quite readable. He believes in the ETH, and his thinking clearly reflects his choice of position. One of the mainstays of the ETH rationale is that the ufonauts are so far beyond us in their advanced thinking that what to us appears as absurd[2] is merely the result of our intellectual inadequacies in the face of overwhelming mental superiority—rather like confrontations with cosmic Zen masters.

Such thinking, of course, has its analogies in religion ("*Question:* Why were the innocent children killed? *Answer:* We cannot understand such things. Only God, in His infinite wisdom ...") and in politics ("You can't question LBJ's policies on Vietnam. He has access to special information....") In other words, this argument might be true, but it gets us nowhere. We have to operate with the information we have—what you see is what you get.

Actually, there is a symbolic reason for the popularity of the "higher reason" argument. Khidr is an important figure in Islamic mysticism.[3] He appears in the Eighteenth Sura of the Koran, entitled "The Cave." Interestingly enough for our discussion here, the entire sura is taken up with a rebirth mystery. The "cave" is a place of transformation where people experience "missing time." Khidr, also known as "the Angel of the Face," who is a symbol for the Self, takes the form of a "round fish lacking bones and skin." In the legend, Khidr changes from the fish form to his original form and sits on an island on a throne consisting of light.[4] Khidr indulges in "incomprehensible deeds" that are meant to puzzle the observer. In the end, he explains his mysterious behavior in reasonable and comprehensible terms. Jung remarks that these "incomprehensible deeds ... show how ego-consciousness reacts to the superior guidance of the Self through the twists and turns of fate. To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation not to murmur against Allah's incomprehensible omnipotence. Khidr symbolizes...the higher wisdom...." The symbolism of Khidr is replete with analogies to the UFO phenomenon and to the mental states of ETH believers. One may scoff at the reasoning of those who hold to the hypothesis, but their attitude is one of piety and submission[5] in the face of what appears to be transcendant power and wisdom—qualities never far from foolishness and the absurd. It is even probable that the UFO phenomenon is related to the resurgence of Islam.[6]

The second linchpin of typical ETH reasoning is the "anthropocentric argument." Let me give you just one example from Hopkins (p. 218): "If extraterrestrials are really here, why do they bother with six-year-old children when they can land on the White House lawn and talk to our President and our scientists?[7] As if Ronald Reagan or George Bush or, for that matter, Carl Sagan or Robert Jastrow, must inevitably be central to *their* concerns. Maybe yes, but—equally conceivably—maybe no. Perhaps their kind of *preliminary* investigation requires monitoring a wide range of people over their entire lifetimes...." As you can see, the relatively common-sense notion of the ufonauts contacting our heads of government is considered anthropocentric and worthy of sarcasm; but Hopkins' pro-ETH "explanation" is not. We have to start someplace, however, and our own reason and experience—inadequate though they may be— must be applied to such problems before we go soaring off into the ozone of endless speculation. Hopkins' book is full of this kind of

2. The behavior of UFOs and their pilots is truly a "dance of the absurd." For important comments on the function of the absurd in general see my "Note on the Function of Nonsense," in *ARCHAEUS* 3 (1985), and for observations on the absurd in relation to UFOs, see Jacques Vallee, *Messengers of Deception: UFO Contacts and Cults* (Berkeley: And/Or Press, 1979), passim.

3. For a full discussion of the Khidr legend see C. G. Jung, *The Archetypes and the Collective Unconscious*, *Collected Works*, vol. 9, i (*CW* 9, i) (New York: Pantheon Books, 1959), pp. 135–147.

4. Jung's Sufi headman on his safari through Kenya told Jung that Khidr might appear to Jung as a "pure, white light." The headman himself reported that he had dreamt of Khidr as a "bright white light near the door."

5. As the nuclear crisis is a backdoor reinstallation of the original "fear of God," the UFO phenomena seem to be designed to reacquaint us with a wide range of other religious virtues.

6. Undoubtedly, Islam is possessed of a new dynamism. This was negatively expressed in Khomeini; but Islam, as the youngest of the world's great religions, has its fulfillment still in the future. Jung has commented on this, and Anthony Burgess in his novel *1985* predicts an Islamic Britain by the end of the century. Unbelievable, perhaps, but have you noticed our change in attitudes toward virginity, pornography, and alcohol?

7. That UFOs do not manifest definitively to the organizational power structures is part of the archetypal myth. There is no room for the "principles of salvation" in the Inn. It appears first to shepherds in the fields.

double standard. There is no need to multiply examples. Suffice it to say, the logic of the matter is this: If you object to an argument because it is "anthropocentric," you automatically remove the subject from discussion. *All* human explanations are "anthropocentric," strictly speaking.

I am convinced that for many people, concern with the phenomena of UFOs induces a nonrational state of a typical sort. An example: Hopkins' book "documents" several cases where people have been abducted against their will, hypnotized, operated on, scarred for life, terrorized, and subjugated to the investigations of ufologists. To all this, Hopkins remarks: "For all any of us knows the whole UFO phenomenon may be ultimately, blissfully benign—there is firm evidence for this position—and so having been abducted may have turned out to be a peculiar privilege. No one knows." *Damn* peculiar privilege, I'd say.

The "absurd" birth memory theory

IS THE "BIRTH MEMORY THEORY" ABSURD, as is so frequently and loudly asserted by the ETHers? Hopkins' subjects, under hypnosis, report that "the walls around the room are curved.... It's like a big oval. It has a really calming effect, as if you could float. It's very peaceful. And there is not a sound. Nothing. I think it's the quietest place I was ever in. This table ... grows out of the floor. And ... it's a perfect temperature, so I'm perfectly comfortable" (p. 80); and then: "BH: You say this face had a fetuslike look? PO: Yes ... sort of like an embryo.... and also, I did have the impression of blood vessels ..." (p. 173). And, on p. 139, we have the following abductee report of sensations in the UFO lab: "I have a visual image of soft colors, pearl-grays with some blue or mauve ... but a kind of textured feeling, like leather and velvet, you know those kinds of nice, smooth comfortable textures, but I don't have ... [It] could be that somebody was in a different room and talking to me but, um—it was as though I was in a room by myself."

Now, Lawson *may* be wrong, but his suggestion that birth memories might be involved is not absurd and deserves consideration.[8]

8. See also Stanislav Grof, *Realms of the Human Unconscious* (New York: Viking Press, 1975). The possibility of the remembrance of the birth process, especially in connection with violence, is supported by Edward C. Whitmont in his book *Return of the Goddess* (New York: Crossroad, 1982), pp. 17–18.

The surgical skills of the ETs

THE SURGICAL SKILLS of the ETs are poor. For all their advanced science, they seem unable to perform the simplest procedures without creating severe pain and anxiety. They scar patients for life, both emotionally and physically. Yet they are to be considered "benign." According to Hopkins, ETs may have a "20,000-year" jump on us. Considering the advances we have made in less than 100 years, an uninterrupted 20,000 years of technological and spiritual progress should produce surgical techniques on the order of teleporting of tissue or, at least, noninvasive scanning techniques. From an experimental point of view, it is much preferred to obtain physiological data from subjects who are not in a state of high anxiety and are being physically traumatized. Whether the aliens have concerns about inflicting pain on humans or not, from a purely technical point of view, inflicting pain and fear is not sensible—unless it is pain and fear you are studying. Certainly, pain-free surgery should be old hat for the aliens. Even we poor benighted humans can perform quite serious surgical procedures with little or no pain. The implantation of a cardiac pacemaker, for one instance, can be accomplished with local anesthesia on an outpatient basis. The stories of bleeding cuts on the bodies of abductees after the experience do not impress me. I have received cuts on many occasions, even deep, "surgical" ones, that were painless and without apparent cause. I simply assume that I came in contact with something sharp while my attention was elsewhere. On one occasion, where there was a long, deep, mysterious cut in my elbow and forearm, I figured out the cause—it was not obvious, but it was not anomalous, either.

Aliens as Symbolic of Quasi-Instinctive Functions

THE PUTATIVE ETs may be considered, from a symbolic point of view, as human psychic components that are in the process of manifesting or transforming. Such transformations have both psychic and somatic components. Their nature as relatively automatic functions, more or less under the control of consciousness, is symbolized by the uniformity of their physical appearance. Their imminent manifestation in the "real world" or in the body is portrayed as their interest in poking around in the earth (looking for "specimens") and by their poking around in their victims' bodies. Trained, automatic responses of the human body (such as driving a car, which can be so automatic that we sometimes cannot remember how we got from one place to another) are typically repre-

sented in science fiction as aliens (functions far removed from ego-consciousness) and by crew members of a spaceship (for instance, the crew of the *Enterprise* in *Star Trek)*. The uniformity of the Star Trek personnel, their clipped, automatic, and nonpersonal reactions to orders, bespeak their function as partial consciousnesses consigned with the task of carrying out regular, repetitive tasks. That they are human indicates that their relationship to ego-consciousness is closer than that of functions portrayed as aliens. The alien figures of dream and fantasy, as they approach the realm of consciousness are represented symbolically as testing the new, unaccustomed waters of physical existence, i.e., the world of that consciousness they are beginning to relate to.

This should be neither weird nor surprising. In our long history of denial of nature and contempt for the body, it may be expected that spiritual elements destined to manifest through man into the natural world were unable to do so. Since these "components" come from a region where ordinary concepts of space, time, pain, and death do not exist, they are represented as having no way of relating to the problems of the "abductee." This is a symbolic process at the deepest level. Anyone who finds himself a center for this kind of attention will be in the midst of some remarkable events. That stigmata may be produced would not be too surprising.

On the one hand, we have aliens probing into the earth and the body; on the other, we have human victims lifted up into space and taken, quite literally, out of this world. Underneath all this lies the ancient imagery of the intercourse between the Sky Father and Mother Earth from which arise all of humanity and the human world. In recent years the polarity between ET theories and psychological/symbolic theories of UFOs has, perhaps, reached its most extreme manifestation. Psychodynamically speaking, when such a strong polarity occurs within the human psyche, there is an attempt to reconcile the opposites by creating a hybrid third entity. This psychological process is, quite naturally, represented in sexual terms. It thus becomes apparent that the abduction scenario fulfills this process, a process that is graphically represented in the imagery of the alchemical *coniunctio* (mystical marriage) and in the famous Axiom of Maria: "One becomes two, two becomes three, and out of the third comes the one as the fourth." That is, the original unity splits into a polarity; this brings forth the irrational third element—the child, the healing and reconciling symbol—which leads to a new synthesis, i.e., the fourth condition. The abduction myth therefore points to a collective psychological process involving differentiation leading toward a resolution at a new level. C. G. Jung takes note of the alchemical/ufological role of the Axiom of Maria in his essay on flying saucers.[9]

A superb example of the role of the Axiom of Maria in an "ET contact" may be found on pp. 91–98 of Intruders. The "encounter" is reported as having really happened, but the mythological features argue for a considerable confutation with archetypal imagery. Under interrogation by Hopkins, Kathie Davis remembers a dream in which she witnesses "four lights descending, spinning like pinwheels." Hopkins reports that shortly before this interrogation, Nan, a friend of Kathie's, had "refreshed her memory" with regard to a group of boys that had turned up that same night. The boys had been camping out, she thought, but when Kathie and Nan went to where they were supposed to have been camping, there were no signs of a campsite. The boys, one of whom was blond, wanted to have a party with the girls. Kathie practically "fell in love" with the blond boy.

When the boys arrived at the girls' cabin, there were only three of them. According to Kathie's account, "The blond guy said that there had been four, but one of them didn't want to come." This remark, worded much the same way and with other parallel aspects, may be found in Plato's Timaeus. Socrates inquires: "One, two, three, but where, my dear Timaeus, is the fourth of those who were yesterday my guests and are to be my entertainers today?"[10] The boys Kathie met were part of a band (entertainers). The nature of these boys as imaginal representations of "functions" becomes clear from Kathie's description of them: the blond boy was the only one who talked, the others never said anything. Goethe's Faust, Part Two repeats this idea along with another version of the image of the three and the four: "NEREIDS AND TRITONS: Three we have brought with us,/The fourth would not come with us;/He said that he/Thought for the other three."[11] All the boys wore blue shirts—the color of the sky—and were all "tall and skinny" and looked alike. ("Tall" and "skinny" and the color blue indicate the

9. Jung, "Flying Saucers: A Modern Myth of Things Seen in the Skies," in *Civilization in Transition* (CW 10) (Princeton, N.J.: Princeton University Press, 1970), p. 405.

10. *The Collected Dialogues of Plato Including the Letters*, eds. Edith Hamilton and Huntington Cairns (Princeton, N.J.: Princeton University Press, 1961), p. 1153.

11. Johann Wolfgang von Goethe, *Faust, Part One & Part Two*. Trans., Charles E. Passage (Indianapolis: Bobbs-Merrill, 1965), p. 282.

spiritual nature of these figures. Their nature is revealed in Kathie's dream by the four lights descending from the sky.) The two who didn't speak "stood sort of like guards while the blond guy ran things." They sat around, not speaking, "like they were hardly awake." But when the blond boy spoke, "everyone kind of came to life.... It was really weird, like they had been asleep or something." No one could remember exactly what they looked like. But the blond boy looked like Kathie, and could even have been "her brother, even her masculine twin." Blond hair is characteristic of the "Sun Hero," the bringer of consciousness.

This account has an unmistakable fairy tale atmosphere to it. Those acquainted with Jungian psychodynamics will recognize the representation here of the four functions of consciousness: thinking, feeling, intuition, and sensation. The blond boy—Kathie's "twin"—is clearly the function that consciousness identifies with. As is typical, the secondary and tertiary functions, to which the ego has some relationship, are, until the representative of consciousness—the blond boy—speaks, "in the unconscious" and unresponsive. The fourth function—the one that doesn't show up at all—is the so-called "inferior function," and almost totally inaccessible to consciousness. One may speculate that Kathie is a "feeling type," since the blond boy is the bandleader (music being the expression of feeling), with thinking as the inferior function.

The False Coniunctio

UNFORTUNATELY, the abduction scenario indicates that what is actually happening is a false coniunctio. This occurs when consciousness cannot or will not contend with the nature of the imagery. The coniunctio then takes place entirely on the side of the unconscious (i.e., in the realm of the aliens) with only the most passive and helpless human participation. In this case, the product of the union of the human and the Other is aborted, is monstrous, is weak and sickly, or just plain dies—often along with the human mother. These are motifs that can be found with some frequency in literature, for instance in Goethe's *Faust* (the drowning of the child), in his alchemical novel *Die Wahlverwandtschaften* (*Elective Affinities*), where a child again drowns, and in T. S. Eliot's *The Cocktail Party*.[12] In all these cases, the sexual relationship of the main characters occurs in states of profound unconsciousness. This production of weak, sickly, and aborted offspring should not be considered any great mystery, since it occurs with increasing numbers in everyday reality—ignorance and unconsciousness really do produce millions of weak, sickly, and dead children. It can be a collective or personal psychological event as well.

12. See Ilse E. Hochwald, "Eliot's *Cocktail Party* and Goethe's *Wahlverwandtschaften*," *Germanic Review* 29, 254 (1954): 254–259.

The "abduction" fantasies: Dreams and "active imagination"

THE ACCOUNTS OF THE "ABDUCTEES" are replete with descriptions of the ETs silently acting out scenes without paying particular attention to the observer. This is a characteristic of dreams.

There are distortions of time and space, often accompanied by lacunae in the sequences of events. In describing his tour through the inside of a UFO, one subject remarked, "It's funny, this thing didn't look that big from the outside" (Hopkins, p. 78). One is reminded of the Charles Finney story of the Circus of Dr. Lao. The circus tent (= UFO?), from the outside, is of quite modest proportions. Inside, it becomes almost a world in itself. Hopkins cites one of the lacunae in a sequence of events: "When he first entered the ... room, he walked towards the table.... The next moment, he was seated on the table nearly naked, and his clothes were nowhere to be seen. One can speculate either that he has repressed the disturbing experience of being stripped and lifted onto the table, or that he may have been, in fact, unconscious during that operation" (p. 85).

My explanation would be that we are dealing with a dream mechanism in which such sequences are quite common. I need scarcely point out the relevance of this scene to the "birth memory" hypothesis. It is of special interest that the subject in this abduction case reported: "I feel like a frog" (p. 84). One is reminded of fetal leg positions as well as those of the neonate. Women often refer to newborn infants affectionately as "little frogs." The subject also felt "physically dirty, and wanted very much to shower" (p. 86). (Hint, hint.) One of Hopkins' subjects even says, "It seemed like a dream sequence. It didn't quite all come out together." What you see is what you get. You have here a remembered dream, or an account of images arising in a twilight state of consciousness.

It should be pointed out, however, that these are not average dreams. They are archetypal dreams, or "big dreams," as primitives call them. Therefore, the subjects who have these very strong and impressive dreams feel them to be different in quality from ordinary dreams.

They are quite right. Another of Hopkins' subjects puts his experience this way: "It's almost like it's a dream. In fact, maybe I thought it was a dream except, except I'd never had a dream like that.... The place is like a dream." Dozens of examples of dreamlike qualities can be found in the accounts given by the abductees examined by Hopkins. Nevertheless, Hopkins refuses to entertain this quite obvious alternative explanation. That many people present essentially the same dream is no problem. The meaning of UFOs and ETs is archetypal, and they may be expected to repeat a very similar pattern, especially if any sort of subtle cues are given as to what is expected.

Some of Hopkins' subjects appear to have hit on the technique of "active imagination." This technique[13] allows one to go into a kind of "waking dream," in which an imaginary play is carried out before one's eyes, having the same sort of autonomous character as a movie or living diorama. The "reality" felt in such a state can be overwhelming. One of Hopkins' subjects, giving his impressions of an ET physical examination, reports on an "eye-like" device, as follows: "I never have just a stationary image, but I get a sort of initial quick impression and then it starts degrading into all other kinds of things" (p. 171). This is a typical subjective experience in active imagination. The subject continues: "I was just trying this time to tell you whatever just sort of popped into my mind. It was very much just kind of a collage of impressions.... There was not any kind of sequential thing.... There was not any involvement, really, or the feeling I was reliving anything ... rather that I was acting as an observer." And, further on, "It was not a bright room, and, ah, I don't recall any brightness at all, but that's the image my mind is creating now" (p. 175). This is active imagination pure and simple.

The experience of active imagination is initiated by a sort of *abaissement du niveau mentale*, a lowering or "relaxation" of consciousness. Certain exterior conditions are very favorable for the production of such states. Walking through the area where one "abduction" took place, Hopkins himself remarks on the "eerie, slumbering quality" of the grounds (p. 183). A second subject of Hopkins' reports (p. 202) on

13. For the original discussion of the concept of active imagination (term not used), see Jung, "The Transcendent Function," in *The Structure and Dynamics of the Psyche* (*CW* 8) (New York: Pantheon Books, 1960), pp. 67–91. Discussions of the nature and function of active imagination can be found throughout the Jungian literature.

hearing her name called in the woods.[14] I have had this experience in the deep woods of Montana (see Intermezzo 2: "Voices"). The unconscious is, in a compensatory fashion, reaffirming the person's identity. This reaction is brought forth from the unconscious to counteract the tendency of consciousness to fragment under conditions of isolation. Such a reaction, and its strength, are relative to the degree of isolation experienced andthe strength of the individual ego-consciousness.

These conditions cited by Hopkins are optimal for inducing active imagination. Once one becomes familiar with these altered states of consciousness, the ETH as supported by cases such as those presented in *Missing Time* loses considerable credibility. Anyone who stumbles onto this technique is very impressed by it. I know I was at first, and I spent one whole night just recording the incredibly vivid images that forced themselves on my mind. You can do active imaginations about dragons, unicorns, what have you, and you will find that they are very typical and a slight, personal variation on something that can be looked up in a fairy tale book. Nowadays we have high-tech fairy tales.

Extraterrestrials: Cockroaches of the cosmos—or, when the world gets the D.T.s, we start seeing ETs

THE UFO PHENOMENON, broadly speaking, is a *monstrum compositum*. Within the range of UFO phenomena, we see the organic, the inorganic, psychic events, and physical traces—also myths and fairy tales. The UFO phenomenon covers the full range of meaning and esthetic appeal, from the banal and ridiculous to the highest spiritual levels. Many times various aspects of the phenomenon can be described as fishlike,[15] bird-

14. A book was written years ago on this subject: Max Löwy, *Über eine Unruhe-erscheinung: die Halluzination des Anrufes mit dem eigenen Namen (ohne und mit Beachtungswahn). Separatabdruck aus den Jahrbuchen für Psychiatrie und Neurologie*, vol. XXXIII. Leipzig and Vienna: Franz Deuticke, 1911. The title translates: "On an Anxiety Manifestation: The Hallucination of Being Called by One's Name (With and Without Pathological Disturbances of Attention)."

15. UFOs have been seen rising from and returning to the sea. Jung discusses the UFO as fish in "Flying Saucers: A Modern Myth of Things Seen in the Skies." (See above, n. 9.) See also Lyall Watson's highly suggestive ruminations on underwater lights, squid and their large eyes, and ETs in his *Gifts of Unknown Things* (New York: Simon and Schuster, 1976), pp. 18–37.

like,[16] insect-like,[17] and any combination of these features. It is of no avail to try to find out which of these things the UFO is. It is all of them. The composite nature of UFO imagery indicates that it arises from the deepest levels of the collective unconscious.[18] This does not mean that it is merely psychic. At some point in the collective unconscious the psychic meets the hylic,[19] and the usual categories disappear. Someone once said, "A trick, if it's done right, doesn't look like a trick, it looks real." If the UFO phenomenon were exclusively psychic or exclusively physical in nature, it would not capture our attention the way it does, and it would soon be accounted for. It is part of the "message" that the phenomenon cannot be clearly categorized. When one *does* clearly categorize the phenomenon, one begins to suffer from UFO-lobotomy: one loses self-criticism, forgets contradictory data, develops quasi-theological sophistries to "explain" the absurd behavior of the UFOs—in effect, one meets his pod. In my opinion, there is no small evidence that this fate has befallen many of the ETHers.

If we look at the ETs with any kind of objectivity at all, we see them as buzzing, expressionless, more or less indistinguishable creatures with little or no feeling for their human victims—like large insects with rudimentary tools for probing the bodies of the abductees as they probe the ground for dirt samples—leaving their peculiar insect bites and "traces."

We are living in stressful times, not just for us, but for the whole planet. If nature has access to our minds—and she does—would not consciousness be the most vulnerable point at which to attack and disable the species that is threatening the entire natural world? For the first time, perhaps, in the history of the world, there is a universal threat of extinction. We should *expect* the strongest sort of evolutionary response to this emergency. This response cannot extend over the long periods of time usually available for such changes. The change must occur within decades. The vulnerability of consciousness makes it the prime target for fast evolutionary change, a change so rapid that it has to overload the circuits, producing a vast array of overdetermined imagery with a wide spectrum of effects. The effects produced *may* result in higher consciousness, but not necessarily. When I see some of the responses to the UFO phenomenon like, for instance, the ETH, I suspect that nature may be creating false *fascinosa* to keep our eyes glued upward until we fall off some cliff into the sea. Then the world will once again be at peace.

16. Greta Woodrew, *On a Slide of Light* (New York: Macmillan, 1981). Hawks.

17. Gerald Heard, *The Riddle of the Flying Saucers* (London: Carroll and Nicholson, 1950). Bees.

18. At the deepest levels of the unconscious, everything is everything.

19. The region currently under investigation by several leading quantum theorists.

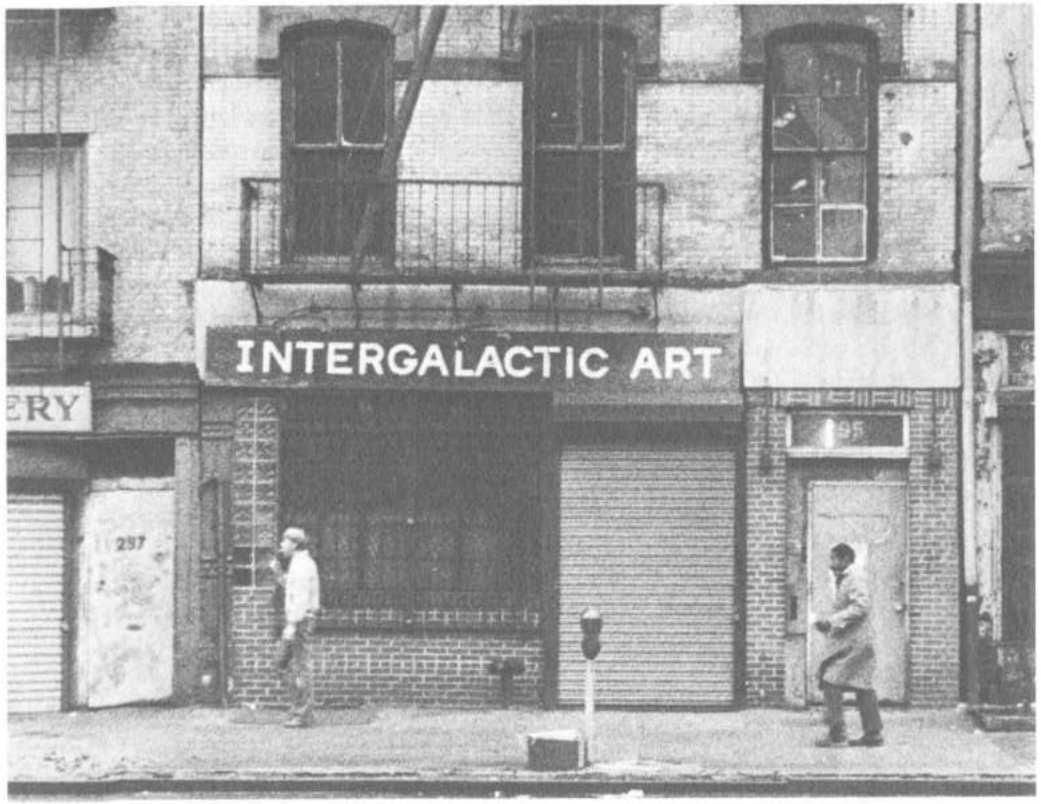

Photo by Dennis Stillings (New York, 1979)

The "Visitor" Experience and the Personality: The Temporal Lobe Factor

Michael A. Persinger

THE "VISITOR" EXPERIENCE is a central theme in the protocols of normal people who report UFO phenomena, and has been reported in various forms for many centuries.[1] It is the experient's conviction of exposure to an "otherworldly" consciousness originating from a cosmic source. Following the experience, there are behavioral changes and alterations in the perception and interpretation of unusual events.

Phenomenological details of the "visitor" experience

THIS PAPER presents evidence that the "visitor" experience is a more intense variant of the "sense of a presence," a phenomenon frequently reported by normal people. (Approximately 30 percent of 500 normal adults who have been assessed in the Neuroscience Laboratory over the last 15 years have reported this experience.) The "presence" is felt most frequently in the early morning hours. If the person is asleep, he or she will suddenly awaken, often feeling some fear or even immobility.

Such experiences are thought to be correlated with mesiobasal (amygdaloid-hippocampal) portions of the temporal lobes.[2] These

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1. H. Evans, *Visions, Apparitions and Alien Visitors* (Wellingborough, Northamptonshire, England: Aquarian Press, 1984).

2. M. A. Persinger, "Religious and Mystical Experiences as Artifacts of Temporal Lobe Function: A General Hypothesis," *Perceptual and Motor Skills* 57 (1983): 1255-1262. (Hereafter abbreviated as *PMS.*) See also Persinger, "Geophysical Variables and Behavior. IX: Expected Clinical Consequences of Close Proximity to UFO-related Luminosities," *PMS* 56 (1983): 259–265.

areas of the brain are associated *inter alia* with the experience of meaningfulness, the sense of self and its relationship to space-time (with its religious or "cosmic" associations), fear, dreams, experiences of movements (like spinning or floating), smell, and memory storage and retrieval. Consequently, there should be (and there are) references to the sense of presence; feelings of spinning or floating, or of vibrations; dreamlike sequences; and fear (or irritability). Because an important part of the temporal lobe receives visual information from the edges of the visual field, flickering sensations can occur in the upper peripheral vision.

If the neural substrate of the "visitor" experience is characterized by transient electrochemical fluctuation within temporal lobe structures, then: (1) the phenomenological nature of these experiences should reflect temporal lobe function, and (2) people with personality profiles that are strongly correlated with temporal lobe lability should be prone to having these experiences. Both of these observations have been substantiated by clinical evidence.

That either endogenous or exogenous (surgical) stimulation of deep temporal lobe structures, such as the hippocampus and especially the amygdala, can evoke specific phenomenological patterns, is well established.[3, 4] The specific details are determined by the etiology (e.g., a space-occupying lesion, electrical anomaly, vasospasm); the location of the lesion; and the amount of cumulative brain damage.[5] Patients with partial complex or limbic (temporal lobe) epilepsy frequently report such symptoms as a sense of a presence; depersonalization (feelings of unreality or out-of-body experiences); hearing and/or knowing from "internal" sources, vestibular sensations (most commonly internal vibrations, rising sensations in the thorax, and floating or spinning sensations). Anxiety or panic, forced thinking, smelling odd odors,[6] and sacral proprioception in the genitals and anal sphincter have been reported. Females may have erotic experiences. Visual phenomena vary from shadows, entities, or colors in the peripheral field to complex animated sequences dominated by substantial fantasy elements that are not always simple reiterations of personal experience.[7]

Most importantly, the experient is frequently convinced that what he or she has perceived is real; although details may not be clear, the person is sure that something profound has occurred. Typical behaviors between seizures[8, 9] include a widening of affect (e.g., odd events, even if they occur infrequently, still acquire a special meaning); multiple references to psi phenomena; the conviction that one has communed with an entity or god and has been chosen for a special destiny; hypergraphia (the desire or need to record the significant experiences); obsession with themes such as the nature of the universe; and the desire to proselytize.[10] Invariably there is amnesia and a history of time loss. Affective disorders and alterations in sexual behavior are common.

There is now evidence of a continuum of temporal lobe lability or sensitivity.[11, 12, 13] People who display complex partial epilepsy

3. P. Gloor, "Temporal Lobe Epilepsy: Its Possible Contribution to the Understanding of the Significance of the Amygdala and of Its Interaction with Neocortical-Temporal Mechanisms." In *The Neurobiology of the Amygdala*, ed. B. E. Eleftheriou (New York: Plenum, 1972), pp. 423–457.

4. Gloor, "Role of the Human Limbic System in Perception, Memory, and Affect: Lessons from Temporal Lobe Epilepsy." In *The Limbic System: Functional Organization and Clinical Disorders*, ed. B. K. Doane and K. E. Livingston (New York: Raven Press, 1986), pp. 159–169.

5. H. G. Weiser, "Depth Recorded Limbic Seizures and Psychopathology," *Neuroscience & Biobehavioral Reviews* 7 (1983): 427–440.

6. F. R. Ervin, "Organic Brain Syndromes Associated with Epilepsy." In *Comprehensive Textbook of Psychiatry*, ed. A. M. Freedman, H. I. Kaplan, and B. J. Sadock (Baltimore: Williams & Wilkins, 1975), pp. 1138–1157.

7. M. J. Horowitz and J. E. Adams, "Hallucinations on Brain Stimulation: Evidence for Revision of the Penfield Hypothesis." In *Origin and Mechanisms of Hallucinations*, ed. W. Keup (New York: Plenum, 1970), pp. 13–22.

8. D. M. Bear and P. Fedio, "Quantitative Analysis of Interictal Behavior in Temporal Lobe Epilepsy," *Archives of Neurology* 34 (1977): 454–467.

9. N. Geschwind, "Interictal Behavior Changes in Epilepsy," *Epilepsia* 24 (Suppl. 1) (1983): 523–530.

10. K. Dewhurst and A. W. Beard, "Sudden Religious Conversions in Temporal Lobe Epilepsy," *British Journal of Psychiatry* 117 (1970): 497–507.

11. See n. 2.

12. Persinger, *The Neuropsychological Bases of God Beliefs* (New York: Praeger, 1987).

13. M. A. Persinger and K. Makarec, "Temporal Lobe Signs and Correlative Behaviors Displayed by Normal Populations," *The Journal of General Psychology* 114 (1987): 179–195.

(without convulsions) occupy the extreme portion of this continuum. Its existence is based upon the occurrence of microseizure-like activity that happens routinely during normal REM sleep[14] and the linear relationship between the number of mesiobasal temporal lobe neurons recruited during electrical transients and the intensity and display of epileptic experiences.[15] The concept is a logical development of Bear's sensory-limbic hyperconnectionism.[16] Its validity within the normal population has been indicated by enhanced cross-modal matching in individuals who display enhanced temporal lobe signs.[17]

Normal people and temporal lobe experiences: Possible neuropsychological mechanisms

SEVERAL STUDIES show that normal people who display quantitatively more temporal lobe (bipolar T3, T4) alpha activity (and hence a greater range in activity or lability) during test conditions also experience the phenomenological profile evoked by limbic seizures.[18, 19] Although

14. J. R. Stevens, "Sleep Is for Seizures: A New Interpretation of the Role of Phasic Events in Sleep and Wakefulness." In *Sleep and Epilepsy*, ed. M. B. Sherman, M. N. Shouse, and P. Passouant (New York: Academic Press, 1982), pp. 249–264.

15. T. L. Babb, C. L. Wilson, and M. Isokawa-Akesson, "Firing Patterns of Human Limbic Neurons during Stereoencephalography (SEEG) and Clinical Temporal Lobe Seizures," *Electroencephalography and Clinical Neurophysiology* 66 (1987): 467–482.

16. Bear, "Temporal Lobe Epilepsy: A Syndrome of Sensory Limbic Hyperconnectionism," *Cortex* 15 (1979): 357–384.

17. L. Sabourin and M. A. Persinger, "Specific Temporal-Lobe Signs and Enhanced Delayed Cross-modal Matching Performance," *PMS* 64 (1987): 309–310.

18. Persinger, "People Who Report Religious Experiences May Also Display Enhanced Temporal-Lobe Signs," *PMS* 58 (1984): 963-975. See also Persinger, "Propensity to Report Paranormal Experiences Is Correlated with Temporal Lobe Signs," *PMS* 59 (1984): 583–586.

19. M. A. Persinger and P. M. Valliant, "Temporal Lobe Signs and Reports of Subjective Paranormal Experiences in a Normal Population: A Replication," *PMS* 60 (1985): 903–909.

qualitatively similar to experiences associated with such seizures, the normal temporal lobe experiences are less intense, and there is no electroencephalographic or clinical evidence of seizures. Special populations (poets and writers, for example), who display an enhanced proclivity for limbic experiences, also show an increased incidence of small sharp spikes during resting EEG recordings, especially in the early nocturnal hours.[20] The spikes are similar to those reported in people with familial associations of manic depression,[21] and the number of spikes is positively correlated with the number and frequency of benign limbic experiences.

These clinically normal individuals ("normal" as defined by the Minnesota Multiphasic Personality Inventory [MMPI]) more frequently report "feeling the presence of a Being or close contact with a universal consciousness during the early morning hours," lifting sensations or vibrations before falling asleep, "an experience of a smell from childhood just before I fell down," depersonalization, and intense bouts of meaningfulness between 2:00 A.M. and 4:00 A.M. Normal individuals, who have no history of limbic seizures, also report widening of affect in conjunction with personal interpretations of mundane events—e.g., "When I have a tough personal decision to make, I will get a 'sign' and then I will know what to do." Strong positive correlations exist between temporal lobe symptoms and exotic beliefs (time-traveling) or psi experiences such as telepathy, clairvoyance, and precognition.[22] People who report temporal lobe signs display an unusual proclivity for reading or writing prose or poetry and are prone to generate and remember vivid visual imagery, especially that concerning childhood events. The latter capacity is correlated with specific EEG activity, as well as with temporal lobe signs.[23]

20. K. Makarec and M. A. Persinger, "Temporal Lobe Signs: Electroencephalographic Validity and Enhanced Scores in Special Populations," *PMS* 60 (1985): 831–842.

21. J. G. Small, I. F. Small, V. Milstein, and D. F. Moore, "Familial Associations with EEG Variants in Manic-Depressive Disease," *Archives of General Psychiatry* 32 (1975): 43–48.

22. See n. 19.

23. Makarec and Persinger, "Electroencephalographic Correlates of Temporal Lobe Signs and Imaginings," *PMS* 64 (1987): 1124–1126.

Several personality inventories—the MMPI, the California Personality Inventory (CPI), and Cattell's 16PF—have been remarkably consistent in the description of people who display frequent temporal lobe signs.[24, 25, 26] On the one hand, these people are highly creative, versatile, intuitive, and interested in philosophic or aesthetic topics. However, scores on the temporal lobe scales are also positively correlated with anxiety (specifically, ego weakness and performance anxiety); mood swings; tension; and excessive, obsessive rumination, as well as circumstantiality, wherein the person becomes "stuck" in a train of thought and is unable to move beyond it. When thinking is inefficient, they are prone to suspiciousness, delusions (e.g., interpreting everything that happens in personal terms, and associated paranoid behavior), or the desire to prophesy and "spread the word"; stereotyped thinking, and panic (especially abstract in nature, generated by thoughts of death, such as death from nuclear war). The single feature most often seen is mild to moderate hypomania against a background of low-level depression. Considering the persistent association between clinical mania and temporal lobe epilepsy, and their shared treatment by some anticonvulsants (such as carbamazepine or Tegretol,[27] the occurrence of the hypomanic "spike" in normal people who report frequent complex partial epileptic signs lends further support to the temporal lobe continuum.

People who display temporal lobe lability are also hypnotically suggestible.[28, 29] The more frequent the number of temporal lobe signs, the more easily they dissociate, as defined by reports of sensations of floating or spinning or visual imagery, during routine hypnotic procedures, as well as the postepisodic partial amnesia. Measurements of alpha activity over the temporal lobes is correlated with experiences of odd smells, while the number of temporal spikes is directly related to vivid imagery of early childhood activities, especially references to imaginary playmates.

Not surprisingly, temporal lobe signs and belief in psi are correlated with elevations on the Feeling scale of the Myers-Briggs Type Indicator,[30] a relationship that has been noted by others.[31] People with these profiles tend to become writers, actors, musicians, painters, poets, and abstract thinkers. (Such people are frequently found in specific vocations such as the public media, and the contribution of their beliefs—which have a direct effect on a large number of people—to the assessment of "visitor" experiences must still be determined.)

Temporal lobe processes and the "visitor" experience

IF TEMPORAL LOBE processes are involved in the "visitor" experience, then the phenomenological patterns should be similar across experiences and should effectively reflect the function of temporal lobe structures. The concept is well supported by the findings of modern neuroscience. It has been demonstrated that the behavioral profile of a developing human is a function of that region of the brain that is displaying the greatest relative metabolic rate.[32] In a similar manner, the phenomenological experience of a human being will be dominated by that portion of the brain that displays the greatest electrical activity. The concept that the fabric of emotional experience reflects the functions of the neuroanatomical substrate has been developed by

24. Persinger, "MMPI Profiles of Normal People Who Display Frequent Temporal Lobe Signs," *PMS* 64 (1987): 1112–1114.

25. Persinger, "Temporal Lobe Signs and Personality Characteristics," *PMS* 66 (1988): 49–50.

26. See n. 13.

27. R. M. Post and T. W. Udhe, "Carbamazepine in the Treatment of Affective Illness." In *The Limbic System*, ed. Doane and Livingston, pp. 267–283.

28. M. A. Persinger and C. F. De Sano, "Temporal Lobe Signs: Positive Correlations with Imaginings and Hypnosis Induction Profiles," *Psychological Reports* 58 (1986): 347-350.

29. J. Ross and M. A. Persinger, "Positive Correlations between Temporal Lobe Signs and Hypnosis Induction Profiles: A Replication," *PMS* 64 (1987): 828–830.

30. B. Huot and M. A. Persinger, "Temporal Lobe Signs and Jungian Personality Factors," *Psychological Reports* (in press, 1989).

31. D. Lester, J. S.Thinschmidt, and L. A. Trautman, "Paranormal Belief and Jungian Dimensions of Personality," *Psychological Reports* 61 (1987): 182.

32. H. T. Chugani and M. E. Phelps, "Maturational Changes in Cerebral Function in Infants Determined by FDG Positron Emission Tomography," *Science* 231 (1986):840-843.

several authors, long before the advent of positron emission tomography.

Three prototypic accounts of "visitor" experiences offer ample support to the temporal lobe factor. These three are Whitley Strieber's *Communion*,[33] a classic UFO abduction report; *Agartha*, by Meredith Young,[34] a biography of a channeler, which tells of an "other-dimensional" presence; and Gopi Krishna's *Kundalini*,[35] a description of the emergence of a mystical energy. In all these accounts, the experiences were associated with the predominant metaphor of the sense of a presence, swirling or vortical sensations, internal vibrations, floating sensations, alterations in perception (seeing auras and glowing outlines around the edges of objects), frank psi phenomena, and a profound sense of meaningfulness. After the initial trigger experience, followed by intermittent psychological depression, there was substantial cognitive restructuring. Odd events that had happened throughout the person's life were integrated and seen as "meaningful," environmental happenings acquired a deep personal relevance, the person developed a conviction that he was chosen, and a desire emerged to deliver the cosmic message to mankind. The experience was invariably considered to be "real."

Each account contains specific temporal lobe signs, which should reflect the actual locus of the electrical lability within temporal lobe structures. For example, Strieber's description of fundamentally aversive sensations (associated with intense smells, hypervigilance, and anal sphincter images) should reflect anomalous activity within the anterior parahippocampal gyrus, with special involvement of the amygdaloid complex and adjacent uncus. Meredith Young's account of visual vibrations in the upper left visual field are virtually pathognomic of electrical focus within Meyer's loop of the right temporal lobe[36] and are common correlates in females with verified temporal lobe foci.[37] Gopi

33. New York: Avon, 1987.

34. *Agartha: A Journey to the Stars* (Walpole, Mass.: Stillpoint, 1984).

35. Boston: Shambhala, 1985.

36. R. M. Reitan and D. Wolfson, *Neuroanatomy and Neuropathology* (Tucson: Neuropsychology Press, 1985).

37. G. M. Remillard et al., "Sexual Ictal Manifestations Predominate in Women with Temporal Lobe Epilepsy: A Finding Suggesting Sexual Dimorphism in the Human Brain," *Neurology* 33 (1983): 323–330.

Krishna presents a general profile dominated by references to marked visual alterations and alimentary difficulties, which suggests involvement of the insula and adjacent claustrum.

One of the most common features of the UFO experience is the encounter with small humanoids who often have large heads, thus resembling the fetus. There is evidence that these experiences are adult modifications of perinatal memories.[38, 39] That the fetus has the cerebral capacity to detect and consolidate experience has been established.[40] A vestigial convolution of the hippocampal system, the indusium griseum (supracallosal gyrus), regresses following birth.[41] This structure contains the longitudinal striae that extend the entire length of the corpus callosum and into the diagonal band of Broca, which in turn interconnects with the amygdala and septum. During dream states, which are characterized by massive activation of hippocampal-amygdaloid pathways,[42] these pathways and their correlative experiences might be accessed but then modified during the process of translation to adult neocortical activity. It should not be forgotten that "visitations" by variously shaped small humanoids have been reported by patients with active temporal lobe foci.[43]

38. A. H. Lawson, "Hypnosis of Imaginary UFO Abductees." In *Proceedings of the First International UFO Congress*, ed. C. Fuller, vol. 1 (1980), pp. 195–238.

39. Lawson, "Perinatal Imagery in UFO Abduction Reports," *Journal of Psychohistory* 12, 2 (Fall 1984): 211–239; see also supra, "A Testable Theory for UFO Abduction Reports: The Birth Memories Hypothesis," pp. 125–142.

40. D. B. Chamberlain, "The Cognitive Newborn: Scientific Update," *British Journal of Psychotherapy* 4 (1987): 30–71.

41. M. B. Carpenter and J. Sutin, *Human Neuroanatomy*, 8th ed. (Baltimore: Williams & Wilkins, 1983).

42. M. A. B. Brazier, "The Human Amygdala: Electrophysiological Studies." In *The Neurobiology of the Amygdala*, ed., B. E. Eleftheriou (New York: Plenum, 1972), pp. 397–420.

43. E. C. Crosby, T. Humphrey, and E. W. Lauer, *Correlative Anatomy of the Nervous System* (New York: Macmillan, 1962), p. 472.

Both theoretical[44, 45] and clinical[46] evidence suggest that transient neuroelectrical discrepancy between the left and right temporal lobes is a precondition for the sense of a presence. Because the right hemisphere displays a wide range of receptive capacity (even during borderline arousal levels) as compared with the narrow band of arousal displayed by the left hemisphere, a substantial portion of the material that composes the "visitor" experience should be acquired by incidental learning during twilight states. The number of experiences could accumulate during the experient's lifetime so that they began to operate as functionally independent processes.[47]

The major origin of the functional commissurotomy between the left and right temporal lobes[48] could be caused by a reinforcement history that empathized compartmentalization.[49] Some religious disciplines, such as Catholicism, are well known for facilitating this development. Severe trauma, such as early sexual abuse, could be equally effective, because of the consequent repression of unpleasant memories serving as source material for the experience. The importance of the temporal lobe factor in this process is strongly suggested by the moderate intercorrelations in patient populations between temporal lobe epilepsy, multiple personality, and early child abuse.[50]

Right hemispheric information may be accessed during sleep,[51] especially if personal stress disrupts nocturnal periods, because of both the bilateral coherence in amygdaloid-hippocampal activity and the type of cortical arousal that constitute dream sleep.[52] However, hypnosis could also facilitate access to this information.[53, 54] This technique could contribute to the cognitive restructuring of personal information, a process that has been found useful in clinical settings. There is evidence that hypnosis may *generate* phenomena, especially the experience of time loss or "missing time."[55, 56] If this procedure does create experiential changes, then the technique itself might contribute to the *production* of the UFO experience. Regression hypnosis should prove to be a powerful tool, because—in only a few brief clinical interviews—it can facilitate a functional association among the individual memories of unusual and repressed experiences that are stored during the person's lifetime.

Since the right hemisphere operates at the syntactic level of a five- to six-year-old and with the vocabulary of a young adolescent,[57] articulation of experiences would be initially difficult. Experiences during the early stages of the "visitor" phenomenon should be associated with alterations in right temporal lobe function; such experiences include deficits in spatial orientation and spatial memory or an interest in the mystical meaning of geometric shapes. Factors that facilitate a discrepancy between the left and right temporal lobes, such as left-handedness or the pursuit of a vocation that depends mainly on right

44. J. Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (Boston: Houghton Mifflin, 1976).

45. M. LeMay, "Morphological Aspects of Human Brain Asymmetry: An Evolutionary Perspective," *Trends in Neurosciences* 5, 8 (1982): 273–275.

46. T. H. Budzynski, "Clinical Applications of Non-Drug-induced States." In *Handbook of States of Consciousness*, ed. B. B. Wolman and M. Ullman (New York: von Nostrand Reinhold, 1986), pp. 428–460.

47. L. Miller, "Some Comments on Cerebral Hemispheric Models of Consciousness," *Psychoanalytic Review* 73 (1986): 129–143.

48. See n. 47.

49. See n. 12.

50. D. F. Benson, B. L. Miller, and S. F. Signer, "Dual Personality Associated with Epilepsy," *Archives of Neurology* 43 (1986): 471–474.

51. R. Broughton, "Human Consciousness and Sleep/Waking Rhythms." In *Handbook of States of Consciousness*, pp. 461–484.

52. See n. 42.

53. D. Gruenewald, "On the Nature of Multiple Personality: Comparisons with Hypnosis," *International Journal of Clinical and Experimental Hypnosis* 32 (1984): 170-190. See also M. V. Kline, "Multiple Personality: Facts and Artifacts in Relation to Hypnotherapy," *The International Journal of Clinical and Experimental Hypnosis* 32 (1984): 198–209.

54. W. F. McKeever, G. J. Larrabee, K. F. Sullivan, and H. J. Johnson, "Unimanual Tactile Anomia Consequent to Corpus Callostomy: Reduction of Anomic Deficit under Hypnosis," *Neuropsychologica* 19 (1981): 179–190.

55. C. von Kirchenheim and M. A. Persinger, "A Comparison of Time Distortion in Hypnotic versus Progressive Relaxation States," *International Journal of Clinical and Experimental Hypnosis* (in press).

56. P. G. Zimbardo, G. Marshall, G. White, and C. Maslach, "Objective Assessment of Hypnotically Induced Time Distortion," *Science* 181 (1973): 282-284.

57. See n. 46.

temporal lobe function (music, art, perception of subtle behavioral patterns) should be more evident in the general population of "visitor" experients.

Conditions that may trigger the "visitor" experience

THE SPECIFIC TRIGGER for the "visitor" experience, particularly the type that is associated with UFO phenomena, has been hypothesized to involve direct exposure to tectonic strain fields.[58] People whose houses are built over susceptible areas (e.g., fault lines) may be exposed frequently to the displays of these fields, which, while thought to be very focused and of brief duration, are very intense. Because of the intense electrical lability of the temporal lobes, their stimulation would generate the electrochemical changes that could promote the "visitor" experience. Short pulses of energetic stimuli would be optimal for facilitating the normal burst firing pattern of the human amygdala.[59]

Burst firing of hippocampal neurons for only a few seconds between 100Hz and 400Hz is sufficient to promote long-term potentiation.[60] In fact, brief seizures can induce c-*fos* gene activity in the hippocampal formation with generalization to the neocortex,[61] an observation that supports the concept of memory modification,[62] because this gene encodes a nuclear phosphoprotein that displays DNA binding. We have found that exposure to low-intensity, extremely low-frequency brain frequency fields evoke partial amnesia,[63, 64] exacerbate vestibular images, and alter suggestibility.[65] The difficulty of focusing applied magnetic fields in order to excite very small areas (< 1 cm^2) of deep temporal lobe tissue is a primary technical impedance.

The "visitor" experience may be evoked by other sources, however. Deep temporal lobe structures are very sensitive to ACTH (adrenocorticotrophic hormone) and gluticosteroids. Psychological depression is associated with marked elevation in ACTH; consequently, psychological depression (especially in people whose creativity is coupled with temporal lobe transients), grief due to personal crises, and other psychological trauma could generate the "visitor" experience. A more common but more mundane form of the experience, associated with grief, is the apparition experience following bereavement,[66] which appears to be promoted by sudden increases in geomagnetic activity.[67] In addition, meditation or prayer, as, for example, the repetition of a mantra, is perhaps the strongest verbal analogue of kindling[68] and can generate specific temporal lobe lability.[69] If ACTH fragments are

58. Persinger, "Geophysical Variables and Behavior. XXII: The Tectonogenic Strain Continuum of Unusual Events," *PMS* 60 (1985): 59-65. See also M. A. Persinger and R. A. Cameron, "Are Earth Faults at Fault in Some Poltergeist-like Episodes?" *The Journal of the American Society for Psychical Research* 80 (1986): 49–73.

59. M. Isokawa-Akesson, C. L. Wilson, and T. L. Babb, "Structurally Stable Burst and Synchronized Firing in Human Amygdala Neurons: Auto- and Cross-Correlation Analysis in Temporal Lobe Epilepsy," *Epilepsy Research* 1 (1987): 17–34.

60. J. Wilson and D. Dahl, "Long-term Potentiation in Dentate Gyrus: Induction by Asynchronous Volleys in Separate Afferents," *Science* 234 (1986): 985–988.

61. J. I. Morgan, D. R. Cohen, J. L. Hempstead, and T. Curran, "Mapping Patterns of c-*fos* Expression in the Central Nervous System after Seizure," *Science* 237 (1987): 192–197.

62. See n. 12.

63. L. Y. Michaud and M. A. Persinger, "Geophysical Variables and Behavior. XXV: Alterations in Memory for a Narrative Following Application of Theta Frequency Electromagnetic Fields," *PMS* 60 (1985): 416–418.

64. M. A. Persinger and M. Nolan, "Partial Amnesia for a Narrative Following Application of Theta Frequency Electromagnetic Fields," *Journal of Bioelectricity* 4 (1985): 481–494.

65. C. F. De Sano and M. A. Persinger, "Geophysical Variables and Behavior. XXXIX: Alterations in Imaginings and Suggestibility during Brief Magnetic Field Exposures," *PMS* 64 (1987): 968–970.

66. Persinger, *The Paranormal. Part II: Mechanisms and Models* (New York: M.S.S. Information, 1974).

67. Persinger, "Increased Geomagnetic Activity and the Occurrence of Bereavement Hallucinations: Evidence for Melatonin-Mediated Microseizuring in the Temporal Lobe?" *Neuroscience Letters* 88 (1988): 271–274.

68. Persinger, "Striking EEG Profiles from Single Episodes of Glossalalia and Transcendental Meditation," *PMS* 58 (1984): 127–133.

69. See n. 12.

essential for normal amygdaloid kindling,[70] then psychological stress may be a prerequisite for the maintenance of the amygdaloid activity that mediates and promotes the perception of the "visitor."

The "visitor" experience: A typical case

TO DATE there have been few controlled studies to determine the neuropsychological mechanisms of "visitor" experiences. They have been reported by clinically normal people who display many of the personality and phenomenological characteristics described earlier. For example, in one case investigated by this researcher, a 35-year-old woman reported that she was visited by creatures who surrounded her bed during the night and sometimes carried her away. She could only sense their presence, because they vibrated so quickly and reflected light in a strange way. They were "felt" to be small creatures with large heads and eyes like those of infants.

The creatures seemed obsessed with her sexual organs and tried to operate upon her. Wheals and, later, warts were reported around the pubic area and on the left hand. Except for a mild elevation on the hypomania and F (validity) scales of the MMPI, she responded like a normal middle-aged female. The only remarkable features were her enhanced suggestibility, an early history of sexual abuse, and a recent episode with cocaine, about six months before the incident. The "visitors" disappeared with carbamazepine, a drug that is specific for complex partial epilepsy and hypomania. Although this treatment may not be beneficial in all such cases, its results empathize the importance of approaching this phenomenon from a neuropsychological basis.

"Visitor" experiences have been persistent phenomena throughout the phenomenological history of man. Often they have been associated with extraordinary creativity[71] and intuitive insight concerning human behavior. Their forms have followed the changing fabric of human culture. They have ranged from the nocturnal Harpies, succubi, and incubi that tormented or ravaged their helpless victims to guardian angels that promised forbidden knowledge. Their themes have reflected the construction of the human limbic system. Their operations were functions of the unconscious cognitive processes that guide human thinking. When sex and sin were the repressed desires, the "visitors" were cast from that perspective. Now, with the hopes of immortality melting into the last residue of religious delusions, the "visitor" experiences have been transmuted once again.

70. O. L. Rogers and W. J. Jackson, "The Effect of Hypophysectomy ACTH Fragments and Thalamic Lesions upon Kindled Epilepsy," *Brain Research* 403 (1987): 96–104.

71. S. F. Bauer, "The Function of Hallucinations: An Inquiry into the Relationship of Hallucinatory Experience to Creative Thought." In *Origins and Mechanisms of Hallucinations*, ed. W. Keup (New York: Plenum, 1970), pp. 191–203.

Michael Maier, *Ubiquity of the Philosopher's Stone* (from *Atalanta Fugiens* [1617])

Afterword

ONE OF THE MAIN PURPOSES of this issue of *ARCHAEUS* is to expose the reader to the richness of interpretation applicable to the UFO phenomenon. I do not believe that it would be an exaggeration to say that, without undue strain, one could come up with an additional eight or a dozen other significant points of view on the subject. That this is so constitutes a *metafact* about the nature of the UFO phenomenon, and, indeed, the same metafact is relevant to many other anomaly studies. I use the term *metafact* to refer to the general characteristics of the particular body of evidence that has been accumulated in relation to a given anomalous phenomenon. The evidence characteristic of ufology, like that characterizing parapsychology, cryptozoology, and other anomalies researches, metafactually evokes (1) a body of more or less credible anecdotes, argued indefinitely; (2) multiple contradictory theories combined with a strong polarization of interested persons into believers and skeptics; (3) elusiveness of the phenomenon; (4) failures of replicability or of further, confirming, on-demand observations; (5) cultish behavior; (6) "metaphysical" and religion-toned speculation; (7) ambiguity and paradox, to list a few. These metafacts provide more guidance, in my opinion, toward the real nature of the phenomenon as well as to the human nature that observes them, than do the so-called "facts."

It is also important to note that the extraterrestrial abduction reports have come into their own during a period of time that has seen the rise of channeling, intense interest in lucid dreams, near-death experiences, out-of-body experiences, the phenomena of hypnosis, vision quests, past-life regressions, and a host of other experiences involving altered states of consciousness. That this is the case should raise suspicions as to the nature of the abduction experience.

I. Grattan-Guinness, in discussing the nature of the reality of UFOs, argues that another sort of reality might be involved—other than the simple two options of physical reality or the purely psychological. To illustrate his point, he asks the question: "Is a melody subjective or objective?" One might also ask, can the secret of a work of art be unveiled by a spectrum analysis of the paint on the canvas? Can the secret of a popular tune be discovered by doing an acoustical analysis of the frequencies involved? Anomalous manifestations, especially those found in connection with UFO phenomena, virtually scream out that

the usual assumptions and resulting methodology are grossly inappropriate. Fortunately, there are some indications that this is being realized.

It is the paradigm-strangled, lockstep, "scientific" approach to anomalies that produces technologistic visions of intergalactic spacecraft when the evidence for such is extremely weak; it automatically starts to discuss biological considerations of food supply and breeding numbers when the question is whether this or that lake has a "monster" in it. This anomalies "science" creates a bogus topiary out of essentially chaotic vegetation, and then it goes on to say that the phenomenon really is what the vegetation now artificially images: a well-groomed garden of familiar figures. Another metafact is that these phenomena very readily *allow this to happen*. They may do so, but only for a while.

❖ ❖ ❖

I wish to express my thanks to the authors represented in this volume, not only for their contribution, but also for the special inspirations I have received from having read these papers. These inspirations resulted in those papers of mine that are interspersed throughout the volume. There are many other writers on these subjects who have also had a great influence on me. Unfortunately, due to the limitations of space and time, they were not included. I hope that they may be represented in a future, second volume.

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ISSN 0895-1268

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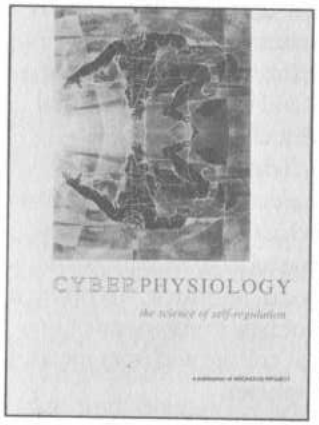

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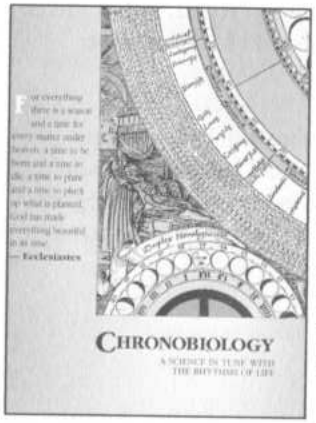

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FROM THE CONTENTS

The proposition that UFO abduction reports relate to birth events is one of the very few falsifiable hypotheses put forth in the history of UFO research. Of the 300 or so known reports, only about 200 provide substantial narratives, yet all of them contain perinatal imagery; most are dominated by it. In fact, the more detailed the narrative, the more birth data it exhibits.

—ALVIN H. LAWSON

The myth is the necessary medium for the message. There is the surface story, the Alien Abduction. But behind the mythic story is a personal drama. The experience has value on no matter what level; the beliefs are meaningful, whether fact or fiction.

—HILARY EVANS

When a society begins to turn from hyper-rationalism, the collective imagination tends to body forth a new cycle of gods, values, and modes of consciousness. Present UFO phenomena may be seen as signaling the renewal of the collective imagination, reshaping social life and forming a new civilization.

—MICHAEL GROSSO

Both theoretical and clinical evidence suggest that transient neuroelectrical discrepancy between the left and right temporal lobes is a precondition for the sense of a presence.

—MICHAEL A. PERSINGER

Is the UFO phenomenon "real," "unreal," or somewhere in between? Are aliens "good" or "evil"? When a subject breaks into opposed points of view, it indicates that something archetypal has been touched upon. Such a strong evocation "clouds men's minds," and should signal to the investigator that all may not be as it seems, and that none of it is as it is told.

—DENNIS STILLINGS